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HISTORY AND MYSTERY

OF

PRECIOUS STONES.

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BY

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AUTHOR OF "FINGER-RING LORE," ETC.

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"Give me the merchants of the Indian mine,
That trade in metal of the purest mould;
The wealthy Moor that in the Eastern rocks
Without control can pick his riches up,
And in his house heap pearl like pebble stones,
Receive them free, and sell them by the weight;
Bags of fiery opals, sapphires, amethysts,
Jacinths, hard-topaz, grass-green emeralds,
Beauteous rubies, sparkling diamonds,
And seld-seen costly stones of so much price,
As one of them, indifferently rated,
And of a carrect of this quantity,
May serve in peril of calamity
To ransom great kings from captivity."

MARLOWE'S "*Rich Jew of Malta.*"

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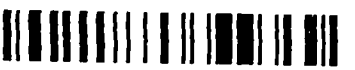

HISTORY AND MYSTERY

OF

PRECIOUS STONES.

CHAPTER I.

SUPERSTITIONS.

FROM the East, that fertile pasturage for vivid imaginations, originated the fictions about precious stones, which, transmitted through after ages, with all the embroidery of oriental fancy, set the brains of ancient story-tellers in a blaze of delightful bewilderment.

Throughout the East the belief in mysterious powers resident in jewels has been always universal. Form and system were all that it required under the magianism of Persia and of Babylon, but it was with this systematized shape that the western nations became acquainted with it.

No people were more credulous in this respect than the Jews and the nations bordering upon them.

Eastern writers pretend that wise King Solomon, amongst a variety of physiological compositions, wrote one upon "gems," a chapter of which treated upon those which resist or repel evil genii. They suppose that Aristotle stole philosophy from Solomon's books.* "The magii of the East," observes Warton, "believing that the preternatural discoveries obtained by means of the Urim and Thummin, a contexture of gems on the breastplate of the Mosaic high-priest, were owing to some virtues inherent in the stones, adopted the knowledge of occult properties of gems as a branch of their magical system." The shekinah in the breastplate gleamed with a sombre darkness that came over the stones (in one account it was a special stone, the sapphire, that was the sensitive agent of this manifestation) when the anger of the Lord was kindling; but when He was at peace with His people, the light of heaven shone brightly on the stones of the sacred vestment. The minute description of the jewels in the twenty-eighth chapter of Exodus indicates the

* Among the prodigies ascribed to Solomon by the Arabian writers, is one relating to the embassy sent by the Queen of Sheba to that potentate. The ambassador came, bringing the presents, which they say were five hundred young slaves of each sex, all habited in the same manner, five hundred bricks of gold, a crown enriched with precious stones, etc. Balkîs, the Queen of Sheba, according to another account, in order to try whether Solomon was a prophet or not, dressed the boys like girls and the girls like boys, and sent him, in a casket, a pearl not drilled and an onyx drilled with a crooked hole; and that Solomon distinguished the boys from the girls by the particular manner of their taking water, and ordered one worm to bore the pearl and another to pass a thread through the onyx.

symbolical reverence attached to them even by the Israelites.*

It became a peculiar profession of one class of their sages to investigate and interpret the various shades and coruscations of gems, and to explain to a moral purpose the different colours, the dews, clouds, and imageries which gems, differently exposed to the sun, moon, stars, fire, and air, at particular seasons, and inspected by persons peculiarly qualified, were seen to exhibit. The gems corresponding to the different

* Josephus, in his "Antiquities of the Jews" (Book iii. chap. 8), alluding to the precious stones that adorned the high-priest, says that one of them shined out when God was present at the sacrifices; "I mean that which was in the nature of a button on his right shoulder, bright rays darting out thence, and being seen even by those who were remote, which splendour yet was not before natural to the stone. This has appeared a wonderful thing to such as have not so far indulged themselves in Philosophy, as to despise Divine Revelation. Yet will I mention what is still more wonderful than this; for God declared beforehand, by these twelve stones which the high-priest bare on his breast, and which were inserted into his breastplate, when they should be victorious in battle; for so great a splendour shone forth from them before the army began to march, that all the people were sensible of God's being present for their assistance. Whence it came to pass that those Greeks, who had a veneration for our laws, because they could not possibly contradict this, called the breastplate the *Oracle.* Now this breastplate and this sardonyx left off shining two hundred years before I composed this book, God having been displeased at the transgressions of his laws."

There is a Rabbinical legend that Moses engraved the names of the tribes upon the precious stones of the high-priest's breastplate by means of the blood of the worm Samir, a liquid of such wonderful potency as immediately to corrode and dissolve the

months, and also to the twelve Jewish tribes, were the following :—

January .	Hyacinth .	Dan.
February	Amethyst.	Gad.
March .	Jasper .	Benjamin.
April .	Sapphire .	Issachar.
May .	Agate .	Naphtali.
June .	Emerald .	Levi.
July .	Onyx .	Zebulun.
August .	Carnelian .	Reuben.
September	Chrysolite.	Asher.
October .	Beryl .	Joseph.
November	Topaz .	Simeon.
December	Ruby .	Judah.

hardest substances. Solomon, therefore, when about to build his Temple out of stones upon which no tool was to be lifted up, was naturally desirous of obtaining a supply of this most efficient menstruum, the source whence Moses had obtained it having been lost in antiquity. He therefore had recourse to the following ingenious expedient :—He enclosed the chick of an ostrich, or, as some say, of a hoopoe, in a glass bottle, and placed trusty persons to watch it. The parent bird, finding all her efforts to liberate her young in vain, flew off to the desert, and returning with the miraculous worm, by means of its blood soon dissolved the glass prison, and escaped with the captive. By repeating this process as occasion required, Solomon obtained the needful supply of this most useful solvent.

This legend is entirely based on the fact of the Smir, or Smiris (emery), used by the antique engravers, the name Samir being merely the Hebrew form of the Greek word. Hence, the fanciful rabbis having heard of the Smir as the indispensable agent of the gem engraver, without further inquiry invented this ingenious legend as a most satisfactory solution of the question. (Rev. C. W. King, on "Antique Gems.")

Artists have made certain changes in some of the gems corresponding to the months, and the tribes represented in the Urim and Thummim. They consider May to be represented by the emerald.

June . . . Chalcedony, onyx, agate.
July . . . Carnelian.
August . . Sardonyx.
October . . Aquamarine.
December . Chrysoprase, turquoise, malachite.*

* The Rabbinical writers describe a system of onomancy, according to the third branch of the Cabala, termed *Notaricon*, in conjunction with lithomancy. Twelve anagrams of the name of God were engraved on twelve precious stones, by which, with reference to their change of hue, or brilliancy, the cabalists were enabled to foretell future events. These twelve stones, thus engraved, were supposed to have a mystical power over, and a prophetical relation to, the twelve signs of the Zodiac, and twelve angels, or good spirits, in the following order :—

Stones.	*Signs.*	*Angels.*
Ruby . .	Aries . .	Malchediel.
Topaz . .	Taurus . .	Asmodel.
Carbuncle . .	Gemini . .	Ambriel.
Emerald . .	Cancer . .	Muriel.
Sapphire . .	Leo . . .	Verchel.
Diamond . .	Virgo . .	Humatiel.
Jacinth . .	Libra . .	Zuriel.
Agate . .	Scorpio . .	Barbiel.
Amethyst . .	Sagittarius . .	Adnachiel.
Beryl . .	Capricornus .	Humiel.
Onyx . .	Aquarius . .	Gabriel.
Jasper . .	Pisces . .	Barchiel.

These stones had also reference to the twelve tribes of Israel, twelve parts of the human body, twelve plants, twelve birds, twelve minerals, twelve hierarchies of devils, etc.

The twelve apostles were represented symbolically by precious stones, and they were called the "Apostle" gems: jasper, St. Peter; sapphire, St. Andrew; chalcedony, St. James; emerald, St. John; sardonyx, St. Philip; carnelian, St. Bartholomew; chrysolite, St. Matthew; beryl, St. Thomas; chrysoprase, St. Thaddeus; topaz, St. James the Less; hyacinth, St. Simeon; amethyst, St. Matthias.

The superstitions of the Jews with regard to precious stones became engrafted into the Arabian philosophy, from which they were propagated all over Europe, and continued to operate so late as the visionary experiments of the famous Drs. Dee and Kelly, in the last quarter of the sixteenth century.

It is not at all improbable that the Druidical doctrines concerning the virtues of precious stones were derived from the Magii, and they are still to be traced among the traditions of the vulgar in those parts of Britain and Ireland where Druidism retained its latest established haunts. Some curious remarks on this subject may be found in Toland's "History of the

In the "*Sympathia Septem Metallorum ac Septem Selectorum Lapidum ad Planetas*," by Peter Arlensis de Scudâlupis, the following are the stones and metals which are recorded as sympathizing with what the ancients termed the seven planets :—

Saturn . . .	Turquoise . .	Lead.
Jupiter . .	Carnelian . .	Tin.
Mars . .	Emerald . .	Iron.
Sun . .	Diamond . .	Gold.
Venus . .	Amethyst . .	Copper.
Mercury . .	Loadstone . .	Quicksilver.
Moon . .	Crystal . .	Silver.

Druids." To return to the Arabians, according to one of their traditions, Ishmael, by God's command, undertook to rebuild the Kaaba, or Kaûba (from the Arabic "Square house"), the name of a great oblong stone building within the great mosque of Mecca, on the precise site of the original tabernacle of radiant clouds, which, on the supplication of Adam, our first parent, was lowered down, a heaven-descended shrine, by the hands of angels, and placed immediately below its present prototype in the celestial paradise. In this pious work he was assisted by his father, Abraham. A miraculous stone served the latter as a scaffold, rising and sinking with him as he built the walls of the sacred edifice.

While Abraham and Ishmael were thus occupied, the angel Gabriel brought them a stone, about which traditional accounts are greatly at variance: by some it is said to have been one of the precious stones of paradise, which fell to the earth with Adam, and was afterwards lost in the slime of the Deluge, until retrieved by the angel Gabriel. "The more received tradition," observes Washington Irving, "is that it was originally the guardian angel appointed to watch over Adam in paradise, but changed into a stone, and ejected thence with him at his fall, as a punishment for not having been more vigilant." This stone Abraham and Ishmael received with proper reverence, and inserted it in one of the corner walls of the Kaaba. When first fixed in the wall, it was, we are told, a single jacinth of dazzling whiteness, but became gradually blackened by the kisses of sinful mortals. At the Resurrection it will recover its angelic form, and

stand forth a testimony before God in favour of those who have performed the rites of pilgrimage to Mecca.

The still-subsisting reverence for the Kaaba stone at Mecca probably originated in the same sentiment that, a few years ago, made the great meteoric stone that fell at Parnallee, in Madras, now in the British Museum, an object of adoration to many thousands of Hindoos.

In the Koran we have many instances of the supernatural effect of precious stones. In the famous nocturnal journey of Mahomet with the Archangel Gabriel, we are informed that after leaving the fifth heaven, the golden abode of the avenging angel who presided over fire, they mounted to the sixth heaven composed of a transparent stone called *Hasala*, which may be rendered "carbuncle."

Among the Arabians, *serpents*, either from the brilliancy of their eyes, or because they inhabit the cavities of the earth, were supposed to possess precious stones of inestimable virtue. This belief was current through many ages. Matthew Paris relates a story of a miserly Venetian, named Vitalis, who was rescued from a terrible death (having fallen into a pitfall in which were a lion and a serpent) by a wood-cutter, to whom he promised half his property for this deliverance. The lion and the serpent, who take advantage of the ladder by which Vitalis was brought to the surface, also testify their gratitude to the wood-cutter by crouching at his feet. While the poor man is having his humble repast in his little hut, the lion enters with a dead goat as a present. The serpent also enters bringing in his mouth a precious stone, which he lays

in the countryman's plate. He next goes to Venice, and finds Vitalis in his palace feasting with his neighbours in joy for his deliverance. On being reminded of his promise, the rich man denies having ever seen the wood-cutter, and orders his servants to cast him into prison; but, before this could be effected, the rustic escapes and tells his story to the judges of the city. At first they are incredulous, but on showing the jewel, and proving further the truth by conducting them to the dens of the lion and serpent, where the animals again fawn on their benefactor, Vitalis is compelled to perform his promise.

This story, adds Matthew Paris, was told by King Richard to expose the conduct of ungrateful men.

In Timberlake's "Discourse of the T· ıvels of Two English Pilgrims to Jerusalem, Gaza, e c." (1611), we find an account of the great jewel taken from the serpent's head, and used in conjuring. "Among other stones, there is one in the possession of a conjurer, remarkable for its brilliancy and beauty, but more so for the extraordinary manner in which it was found. It grew, if we may credit the Indians, in the head of a monstrous serpent, whose retreat was by its brilliancy discovered; but a great number of snakes attending him, he being, I suppose, by his diadem of a superior rank among the serpents, made it dangerous to attack him. Many were the attempts made by the Indians, but all frustrated, till a fellow more bold than the rest, casing himself in leather impenetrable to the bite of the serpent, or his guards, and watching a convenient opportunity, surprised and killed him, tearing the jewel from his head, which the

conjurer had kept hid for many years, in some place unknown to all but two women, who have been offered large presents to destroy it, but steadily refused, lest some signal judgment or mischance should follow. That such a stone exists, I believe, having seen many of great beauty, but I cannot think it could answer all the encomiums the Indians bestow upon it. The conjurer, I suppose, hatched the account of its discovery."

In Alphonso's "Clericalis disciplina" a serpent is mentioned with eyes of real jacinth. In the romantic history of Alexander, he is said to have found serpents in the Vale of Jordan, "with collars of huge emeralds growing on their backs." Milton gives his serpent eyes of carbuncle. A marvellous stone was said to be found in the brain, but in order to insure its lustre and potent influences, it was to be extracted from the living animal. This was an adventure worthy of the prowess of ancient heroes, considering that the stout arm had to achieve what might be now safely left to saltpetre. Philostratus tells us how these wonderful dragons were captured "by the exhibition of golden letters and a scarlet robe," for these dreadful monsters had an eye for rich colouring, as our modern ladies have for a soldier's coat. The men spread them out before the serpent's den, "but first of all they magically" (and, I may add, *prudently*) "infuse a soporific quality into these letters, whereby the dragon has his eyes overcome, losing all power to turn them away. They also sing over him many spells of mystic art, whereby he is drawn forth, and putting his neck outside the den falls asleep upon the letters:" as a

schoolboy does over his spelling-book, but, happily, without the same result, a smart birching generally refreshing his intellects. "Then the Indians assail him as he lies, cut off his head, and make prizes of the gem within it," not always, however, the charm not being probably of the right sort. "Often doth the dragon seize the Indian's axe, charms, and all, and escapes with him into his hold, all but making the mountain tremble."

The *Draconius*, described by Albertus Magnus as of a black colour and pyramidal form, was brought from the East, and taken out of the heads of dragons while they lay panting, the virtue of the precious stone being lost if it remained in the head any time after the death of the dragon. "Some bold fellows," remarks Leonardus Camillus (1502), "in those eastern parts, search out the dens of the dragons, and in them they throw grass mixed with soporiferous medicaments, which the dragons, when they return to their dens, eat, and are thrown into a sleep, and in that condition their heads are cut off, and the stone extracted. It has a rare virtue of absorbing all poisons, especially that of serpents. It also renders the possessor bold and invincible, for which reason the kings of the East boast of having such a stone."

The Bishop of Ardfert, in Ireland, gave to St. Alban's Abbey, amongst other things, "a stone of a light airy colour, marked with white spots, called the 'Serpent's Stone,' thought to be very efficacious against lunacy. It was square in form and encompassed with silver."

We read that when Geoffrey, the sixteenth Abbot

of St. Alban's, was completing the shrine of the patron saint, for which the treasury of the church was employed, a precious stone was brought, so large that a man could not grasp it in his hand, said to help women in childbirth, and therefore it was not fixed to the shrine because it might be serviceable to save women's lives. On it was carved an image, as of one in ragged clothes, holding a spear in one hand, with a *snake* winding itself up it, and in the other hand a boy bearing a buckler. At the feet of the image was an eagle with wings expanded, and lifted up. This stone was the gift of King Ethelred.

Ahmed Ben Abdalaziz, in his "Treatise on Jewels," says that if a snake or serpent fix his eyes on the lustre of emeralds, he immediately becomes blind. Thus Moore, in "Lalla Rookh":—

> "Blinded like serpents when they gaze
> Upon the emerald's virgin blaze."

Pliny asserts that a marble lion with emerald eyes was placed on the tomb of a petty king called Hermias, in the island of Cyprus, near the fisheries. Such was the extraordinary brilliancy of the emeralds, and so far out at sea did they shine, that the frightened fish fled to a great distance. The fishermen, having ascertained the cause of the scarcity of their prey, removed the emeralds, and thus induced the fish to return.

A miraculous solution of the origin of emeralds is given in "Forbes' Oriental Memoirs." A person was watching a swarm of fire-flies in an Indian grove, one moonlight night. After hovering for a time in the

moonbeams, one particular fire-fly, more brilliant than the rest, alighted on the grass and there remained. The spectator, struck by its fixity, and approaching to ascertain the cause, found, not an insect, but an *emerald*, which he appropriated, and afterwards wore *in a ring*.

The Shàh of Persia has a little casket of gold studded with emeralds, which is said to have been blessed by Mahomet, and has the property of rendering the royal wearer invisible as long as he remains celibate. A diamond set in a scimitar and a dagger render him invincible. He has also a talismanic five-pointed star, supposed to have been worn by Rustem, called "Merzoum," and believed to make conspirators instantly confess their crimes. To test its efficacy, it was shown to the Shah's brother, who was accused of treason some time ago. He immediately confessed his fault, and implored mercy.

As a potent amulet, the Princess Badoura carried a red carnelian in a purse attached to her girdle. When the curiosity of the luckless Camaralzaman prompted him to open the purse, he found the precious stone, which was engraved with unknown figures and characters. "This carnelian," says the prince to himself, "must have something extraordinary in it, or my princess would not be at the trouble to carry it with her." And, indeed, it was Badoura's talisman, or a scheme of her nativity, drawn from the constellations of heaven, which the Queen of China had given her daughter as a charm that would keep her from any harm as long as she had it about her. The amulet, however, was snatched from the grasp

of the prince by a bird of ill-omen. He, however, eventually recovers it, "and having first kissed the talisman, wrapped it in a piece of ribbon, and tied it carefully about his arm."

Robert Grosseteste, Bishop of Lincoln, when at Oxford, invented charms for expelling diseases, words for exorcising fiends, and mysterious characters of wonderful power, which were inscribed on valuable gems.

Pierre de Boniface, a great alchemist, and much versed in magic, who died in 1323, is the reputed author of a manuscript poem on the virtues of gems, of which the celebrated Nostradamus gives the following pretended extract:—"The Diamond renders a man invisible; the Agate of India or Crete, eloquent and prudent, amiable and agreeable; the Amethyst resists intoxication; the Carnelian appeases anger; the Hyacinth provokes sleep; and various properties are in a similar manner ascribed to other kinds."

It was for these reasons that King John was a great admirer and collector of gems.

A topaz was said to have been presented to a monastery by the noble Lady Hildegarde, wife of Theodoric, Count of Holland, which at night emitted so brilliant a light that, in the chapel where it was kept, prayers were read without the aid of a lamp.

According to the "Honest Jeweller," a German writer of the seventeenth century, "the virtue and internal strength of the topaz are said to increase and decrease with the moonlight, and consist in the fact that when thrown into boiling water, it at once deprives it of its heat."

To the *Snake-stone* a popular superstition is still attached in the East. In the narrative of a voyage in H.M.S. "Samarang," Captain Sir Edward Belcher says:—"At my last interview with the Sultan (of Guning Taboor), at which he would only permit Tuan Hadji and our interpreter to be present, he conveyed into my hand (suddenly closing it with great mystery) what they term here the Snake-stone. This is a polished globe of quartz, about the size of a musket-ball, which he described as of infinite value, an heir-loom, and reported to have been extracted from the head of an enchanted snake. At first I suspected it to be a bezoar stone, but on inspection found it to be merely quartz, the grinding and polishing of which in a globular form must have required some art."

Allusions to serpents' stones are frequent by the early writers; in the "Gesta Romanorum" (chapter cv.), we read that the Emperor Theodosius the Blind ordained that the cause of any injured person should be heard on ringing a bell, placed in a public part of his palace. A serpent had a nest near the spot where the bell-rope hung. In the absence of the serpent a toad took possession of her nest; the serpent, twisting itself round the rope, rung the bell for justice, and by the emperor's special command the toad was killed. A few days afterwards, as the emperor was reposing on his couch, the serpent entered the chamber bearing a precious stone in its mouth, and crawling up to the emperor's face laid it on his eyes, and glided out of the apartment; the monarch was immediately restored to sight.

The *Toad-stone* was supposed to possess virtues which found firm believers in many ages. Philosophers taught that "the toad, ugly and venomous, wears yet a precious jewel in his head."

Leonardus Camillus mentions this stone as being found in the brain of a newly-killed toad. There were, it was pretended, two kinds of these miraculous stones, of which the white was the best. Tennant writing of the Roman fables respecting the toad-stone says it was a principal ingredient in the incantations of nocturnal hags :—

> "Toad that under the cold stone
> Days and nights has thirty-one,
> Sweltered venom, sleeping got,
> Boil thou first i' the charmed pot."

Lupton, in his "Book of Notable Things," instructs his readers how to procure the toad-stone: "You shall knowe whether the tode stone be the ryghte or perfect stone or not. Holde the stone before a tode so that he may see it, and if it be a ryght and true stone, the tode will leape towarde it, and make as though he would snatch it. He envieth so much that none should have that stone."

If swallowed, it was a certain antidote against poison, probably on the homœopathic principle, and it was usual to take it as a precautionary pill (rather a hard one) before eating. Erasmus, in his "Perigrinatio Religionis ergo," describes a famous toad-stone set at the feet of "Our Lady of Walsingham," as a gem "to which no name has been given by the Greeks and Romans, but the French have named it after the

toad, inasmuch as it represents the figure so exactly that no art of man could do as well. And the wonder is so much the greater that the stone is very small. The figure of the toad does not project from the surface, but shines through, as if enclosed in the stone itself. And some—no mean authorities—add, that if the stone be put into vinegar *the toad will swim therein and move its legs.*"

This account would almost induce the belief that the stone in question was a lump of amber, enclosing some large insect. It is painful to think of the number of toads which must have been sacrificed in bygone days, in hopes of finding the mysterious precious stone it was supposed to possess by treasure-seekers, "midnight hags," and others.

In the "Philosophical Transactions" (vol. vi. p. 21), we find that the toad-stone was supposed, in the Highlands, to prevent the burning of houses, and the sinking of boats, and if a commander in the field had one about him, he would either be sure to win the day, or all his men would die on the spot.

The *Bezoar*, *Bezuar*, or *Beza*, was a stone procured from the kidneys of the *Cervicabra*, a wild animal of Arabia, partaking of the nature of the deer and the goat, somewhat larger than the latter. This stone was supposed to have been formed of the poison of serpents, which had bitten her produce, combined with the counteracting matter with which nature had furnished it. It was a strong belief in the Middle Ages that the bezoar was a potent charm against the plague and poison, hence the origin of the name from the Persian *Pâd-zahr*, expelling poison, or *Bâd-zahr*, the

same meaning. Concretions of various kinds are found in the stomachs of herbivorous quadrupeds, very generally having for their nucleus some small indigestible substance which has been taken into the stomach. The value of the bezoar being supposed to increase with its size, the larger ones have been sold for superstitious purposes, particularly in India, for very great prices.

In the inventory of the jewels of the Emperor Charles V., made at Yuste after his death, is the entry of "a box of black leather lined with crimson velvet, containing four bezoar stones, variously set in gold, one of which the Emperor directed to be given to William Van Male, his gentleman of the chamber, being sick (as it was suspected) of the plague." In the same inventory is mentioned "a blue stone with two clasps of gold, *good for the gout.*"

In the warrant of indemnity for the delivery of jewels to King James I., sent into Spain to the Prince of Wales and the Duke of Buckingham (1623), mention is made of "one great Bezar stone, sett in gould which was Queene Elizabethes," and "one other large Bezar stone, broken in peeces, delivered to our own handes, by the Lord Brooke."

In the possession of Miss Levett is a silver box (of early sixteenth century work) in the form of an egg, of exquisitely pierced work, representing birds and scrolls, lined throughout with silver, and opening in the middle. This was intended to hold the "bezoar" stone.

A similar silver box for the same purpose, and about the same date, formerly belonged to Horace Walpole, and is now in the possession of J. Rainey, Esq.

At the execution of Louis de Luxembourg, Con-

stable of France in the reign of Louis XI. (remarks Monstrelet), he said, addressing Master John Sordun, 'Reverend father, here is a stone that I have long worn round my neck, and which I loved much for its virtue of preserving the wearer from all poisons and pestilence; which stone I beg you to bear to my young son, to whom you will say that I entreat he will be careful of it, for love of me." The friar promised to obey his wishes. After the execution, however, the stone, by order of the chancellor, was delivered to the King.

The virtues of these stones fell short in the power of preserving its wearer from a violent death.

Faith in the virtues of certain precious stones for the cure of diseases was transmitted from early ages to a comparatively late period. In the church of Old St. Paul's, London, was a famous sapphire given by Richard de Preston, citizen and grocer of that city, for the cure of infirmities in the eyes of all those thus afflicted who might resort to it. In reference to Queen Elizabeth's assumed power of healing scrofulous patients by the royal touch, it was said by Vaughan, Bishop of Chester, that "she did it by virtue of some *precious stone* in the possession of the crown of England, that possessed such a miraculous gift." But," observes Harrington, drily, "had Queen Elizabeth been told that the bishop ascribed more virtue to her jewels (though she loved them well) than to her person, she would never have made him Bishop of Chester."

A wonderful stone was supposed to be found in the brain of a *Vulture*, which gave health to the pos-

sessor, and successful results to those who petitioned for favours. The eagle-stone was another *lusus naturæ* as to its supposed virtue and origin, being only found in the nests of eagles which could not breed without their aid. Dioscorides gives us a curious account of its use in the detection of larceny; all the suspected persons being called together, flour was kneaded up in their presence, sprinkled with the powder of the stone; a certain incantation was to be repeated at the same time. The paste was then rounded into balls as large as eggs, and then given to each with a little drink, the guilty person found it impossible to swallow a mouthful, and choked in the attempt. It is singular that the Hindoos still employ a similar ordeal, in which rice is the test. The guilty conscience, has, no doubt, more to do with this miracle than the bolus itself. The eagle-stone, which is described as of a scarlet colour, rendered its owner amiable, sober, and rich, and preserved him from adverse casualties.

In the "Mercurius Rusticus" is the following entry:—"Among other things valuable for rarity and use, the rebels took from Mr. Bartlett a cock-eagle's stone, for which thirty pieces had been offered by a physician."

In the curious catalogue of Dr. Bargrave's Museum (seventeenth century), printed by the Camden Society, is mentioned the *Aetites*, *Lapis aquilaris*, or the eagle-stone "which I bought of an Armenian at Rome. They differ sometimes in colour. This is a kind of a rough, dark, sandy colour, and of the bigness of a good wallnut. It is rare and of good value, because of its

excellent qualities and use, which is by applying it to child-bearing women, and to keep them from miscarriages. It is so useful that my wife can seldom keep it at home, and therefore she hath sewed the strings to the knitt-purse in which the stone is, for the convenience of the tying of it to the patient on occasion; and hath a box, she hath, to put the purse and stone in. It were fitt that either the dean's, or vice-dean's wife (if they were marryed men) should have this stone in their custody for the public good as to neighbourhood; but still, that they have a great care into whose hands it be committed, and that the midwives have a care of it, so that it still be the Cathedral Church's stone."

Dr. John Bargrave, Dean of Canterbury, was born in 1610, and bequeathed his museum to Christchurch, Canterbury, 1676.

A stone in the brain of a *Tortoise* was said to have the efficacy of a fire-annihilator in extinguishing flames; whoever did, at a proper time (having first washed his mouth), carry it under his tongue felt a divine inspiration to foretell future events. The time for this was the whole day of the first new moon, and the fifteen succeeding days during the lunar ascension, every day from sunrise to six o'clock, but in the decrease it poured forth its virtue in the night.

Cabot, a stone in a particular fish, possessed the power of foretelling weather, being clear and shiny when the skies were favourable, and cloudy when portending storms.

The pretty little *Swallow* was in former times a greater conjurer than it is considered at present,

having, it was believed, two precious stones in the stomach—a red one for curing insanity, and a black one, ensuring "good luck" to its fortunate possessor. Tied about the neck in a yellow linen cloth, they prevented fevers and cured the jaundice. According to some writers, the stones were to be wrapt in the skin of a calf or a hart, and bound to the left arm. The stones were to be extracted while the young brood stood in their nest, and if taken in the month of August they would be more perfect, provided the young birds did not touch the earth, nor their mothers be present when they were extracted.

The *Alectorius*, a stone worn by the wrestler Milo, was so called from being taken out of the gizzard of a fowl.

The *Aspilates*, a fiery stone, was said by Democritus to be found in the nests of Arabian birds.

A stone like a crystal, as large as a bean, extracted from a *Cock*, was affirmed by the Romans to render its possessor invisible. In the Middle Ages, for this fiction was substituted another, that the wearer of the stone would never feel thirsty (like a dryad), and the proper cock that had the stone was to be discovered by his never drinking with his food, like other fowls.

The *Wagtail* came in for a share of preternatural distinction, but to develop the potent virtues of the stone it was believed to possess, it was necessary to wear it in an iron ring.

A man might make himself invisible whenever he pleased if he possessed a *Raven-stone*, a talisman which is procured in New Pomerania in the following manner. When you have discovered a raven's nest,

you must climb the tree, and take your chance that the parent birds are at least a hundred years old, for otherwise you will have your trouble for nothing. You are then to kill one of the nestlings, which must be a male bird, and not more than six weeks old. Then you may descend the tree, but be very careful to mark well the spot where it stands, for by-and-by it will become invisible, as soon as the raven comes back and lays a raven-stone in the throat of its dead nestling. When it does, you may go up again and secure the stone.

The *Hyena* was very properly hunted, not, however, for its ferocious propensities, but for a precious stone in one of its eyes, which, when placed under the tongue of its fortunate finder, enabled him to unriddle the future. It was also a preservative from the ague and the gout.

Ælian relates a curious story about the *Carbunculus* (ruby), how a certain widow, Heraclea, had tended a young stork that, having fallen from its nest before it was fully fledged, had broken its leg, and how the grateful bird, on returning from its annual migration, dropped into her lap, as she sat at the door, a precious stone, which, on her awaking at night, had lighted up her chamber like a blazing torch. Philostratus speaks of the *Lychnis* stone, as placed by the stork in its neck, as an amulet against serpents.

The fabulous animal called the "Carbunculo," said to have been seen in some parts of Peru, is represented to be about the size of a fox, with long black hair, and is only visible at night, when it slinks slowly through the thickets. If followed, it is said to open a

flap or valve in the forehead, from under which an extraordinary and brilliant light issues. The natives believe that the light proceeds from a precious stone, and that any foolhardy person who may venture to grasp at it rashly is blinded; then the flap is let down, and the animal disappears in the darkness. Such are the stories related by the Indians; and it appears that the belief in the existence of the Carbunculo has prevailed in Peru from the earliest times, and certainly before the Conquest; so that its introduction cannot be attributed to the Spaniards. It is even prevalent among most of the wild Indians, by whom the early missionaries were told the stories, which they, in their turn, repeated about the animal. As yet, nobody has been able to capture one; the Spaniards always showed themselves very anxious to obtain possession of the precious jewel; and the viceroy, during the Spanish occupation, in the official instructions to the missionaries, placed the Carbunculo in the first order of desiderata. What animal may have served as a foundation for these fabulous stones, it is difficult to say; probably one that seeks its prey by night, and the flashing of whose eyes, when excited, may have led to such a fable.

Alardus (1539) describes the stone mentioned in page 14 as a topaz, to have been a carbuncle:—

"Amongst other stones of the most precious quality, and therefore beyond all price, and not to be estimated by any equivalent of human riches, the gift of that most noble lady Hildegarde, formerly wife of Theodoric, Count of Holland, which she had caused to be set in a gold tablet of truly inestimable value, and

which she had dedicated to St. Adalbert, the patron of the town of Egmund: among these gems, I say, there was a Chrysolampis, commonly called an Osculan, which in the night-time so lighted up the entire chapel on all sides, that it served instead of lamps for the reading of the hours late at night, and would have served the same purpose to the present day, had not the hope of gain caused it to be stolen by a runaway Benedictine monk, the most greedy creature that ever went on two legs. He threw it into the sea close by Egmund, for fear of being convicted of sacrilege by the possession of such a gem. Some traces of this stone still remain in the upper border of the before-mentioned tablet."

A stone extracted from the *Wild Ass* was esteemed a cure for epilepsy,* and made its possessor unconquered in battle; † taken with wine, it drove away quartan ague.

* Ben Jonson, in the "Alchymist," gives another cure for epilepsy:—

> "My meat shall all come in in Indian shells,
> Dishes of agate set in gold, and studded
> With emeralds, sapphires, hyacinths, and rubies,
> The tongues of carps, dormice, and camels' heels
> Boil'd in the spirit of Sol, and dissolv'd pearl,
> *Apicius' diet 'gainst the epilepsy.*
> And I will eat these broths with spoons of amber,
> Headed with diamond and carbuncle."

† Hubert de Burgh, Earl of Kent, was accused, among other crimes, in the reign of Henry III., of having stolen out of the king's jewel-house a stone of wonderful value, the virtue of which was to render the wearer of it *invisible in battle*, and that he gave the stone to Llewellyn, Prince of Wales, the king's enemy.

Corvia was the name of a stone obtained from the nest of a crow. Leonardus Camillus, in his "Mirror of Stones," explains how this precious stone was obtained:—"On the calends of April, boil the eggs taken out of a crow's nest until they are hard, and being cold, let them be placed in the nest, as they were before. When the crow knows this, she flies a long way to find the stone, and returns with it to her nest, and the eggs being touched with it, they become fresh and prolific. The stone must immediately be snatched out of the nest. Its virtue is to increase riches, to bestow honours and foretell future events."

The *Doriatides* was a black and shining stone, found in the head of a cat, suddenly cut off, which conferred the gratification of every wish to its fortunate possessor.

A precious stone, the *Lyncurium*, was generated by the lynx: among other virtues, it cured the king's evil.

The *Lippares*, or *Liparia*, was a stone to which all kinds of animals came of their own accord, as it were by a natural instinct, and found in Lybia. It was supposed to have a wonderful power in defending animals; and when a beast was pursued by the hunters, it hastened to find out this stone for protection, for as long as the animal looked upon the stone, no huntsman could see his victim.

A stone extracted from the head of a *Snail* without a shell, of a white colour, small, and like a piece of a human nail, cured fever when hung around the neck.

The *Quirinus*, or *Quirus*, a juggling stone found in the nest of the hoopoe, when laid upon the breast of a sleeping person, forced him to discover his rogueries.

The *Epistides*, a red glittering stone, when fastened over the heart with magical bands, and on repeating certain verses for the occasion, kept a man safe from every misfortune. It drove away locusts and mischievous birds, blighting winds and storms. The *Exebonos*, a white stone, being bruised and drank, cured insanity. The *Eumetis*, the colour of flint, when put under the head of a sleeping person, rendered him prophetic. The *Emere*, of a grassy colour, was by the Assyrians consecrated to their gods, and was a "superstitious" gem. The *Elopsides*, when hung about the neck, cured headache.

Filaterius, a stone of the colour of the chrysolite, dispersed terrors and melancholic passions, rendered the bearer complaisant and comforted the spirits. A red *Fongites*, if carried in the hand, removed all ailments of the body and assuaged anger.

The *Granati*, of a dark red, or reddish violet, cheered the heart, and protected the wearer from pestilential diseases. The *Galactides*, known under different names by magicians, was declared by them to render magical writings to be heard, and ghosts called up to return answers to questions. It also possessed the far more valuable qualities of burying quarrels and mischief in oblivion, and re-uniting in love those who had been at variance. If held in the mouth, it would let the owner know what opinions were formed of him by others. A test of its genuineness was to smear one's body with honey, and then expose it to the flies; if the stone was true, the flies and bees kept off.

The *Gargates*, which Solinus affirms were found in

large quantities in our country, on being heated with rubbing, would drive away devils with the smoke, dissolve spells and enchantments, and helped the dropsical. They healed the bites of serpents when mixed with the marrow of a stag, and fastened loose teeth. The *Gasidana*, a stone of a swan colour, was said to have the power of generating within itself on being shaken. The *Glosopetra*, a stone like the human tongue, was believed to fall from heaven in the wane of the moon, and, according to the magicians, excited lunar motions.

The *Hamonis*, a stone of a gold colour, was numbered among the most sacred gems, and had the shape of a ram's horn. It was found in Ethiopia. If a man holding this stone placed himself in an attitude of contemplation, his mind became divinely inspired.

A stone called *Demonius* was a preservative against agues, and rendered the wearer invisible. The *Diadochus*, described like the beryl in colour, disturbed devils, and if thrown into water with a charm repeated, it showed various images of devils, and gave answers to those who questioned it; being held in the mouth, any spirit from the "vasty deep" might be summoned. It was only deprived of its virtues on touching a dead body.

The *Heliotrope* (Sun-turner), called by necromancers the Babylonian gem, if inscribed with certain characters, would enable its owner to foretell future events, and if rubbed over with the juice of the herb of its own name, it rendered the wearer invisible. It secured safety and long life; poisons submitted to it; and it was supposed to collect clouds and raise

tempests. In the Middle Ages, the heliotropes which contained many red spots were highly valued, from a belief that the blood of Christ was diffused through the stone.

In a "Booke of the Thinges that are brought from the West Indies" (published in 1574, translated from the Spanish in 1580), we read:—"They doo bring from the New Spain a stone of great virtue, called the Stone of the Blood. The Bloodstone is a kind of jasper of divers colours, somewhat dark, full of sprinkles like to blood, being of colour red, of the which stones the Indians dooth make certayne Hartes, both great and small. The use thereof both there and here is for all fluxe of blood, and of wounds. The stone must be wet in cold water, and the sick man must take him in his right hand, and from time to time wet him in cold water. In this sort the Indians doe use them. And as touching the Indians, they have it for certain, that touching the same stone in some part where the blood runneth, that it doth restrain, and in this they have great trust, for that the effect hath been seen."

The *Jacinth* possessed extraordinary properties, driving away fever and dropsy, clearing the sight, expelling noxious fancies, restraining luxury, rendering the wearer victorious, powerful, and agreeable; if set in gold, these virtues were greatly increased. The *Kynocetus* had power to cast out devils. The *Lignite* conferred prophetic powers, and was a preservative against witches.

The *Moonstone*, popularized in a work of fiction by Wilkie Collins was, as its name implies, an object of

special veneration from its supposed lunar attraction. It is one of the prettiest, though most common of precious stones in Ceylon. Pliny describes it as shining with a yellow lustre from a colourless ground, and containing an image of the moon, "Which, if the story be true," he observes, "daily waxes or wanes according to the state of that luminary." Marbodus, Bishop of Rennes, in the eleventh century, who wrote a treatise on the miraculous virtues of precious stones, describes similarly this stone, and terms it "sacred."

Coral beads were worn in India as amulets; the Romans tied little branches round their children's necks to keep off the evil eye. Orpheus, the gem-poet of the Greeks, attributes wonderful powers to coral, the gift of Minerva; it baffled witchcraft, counteracted poisons, protected from tempests and from robbers, and mixed in powder with seed-corn (rather an expensive agricultural agent) secured growing crops from thunder-storms, blight, caterpillars, and locusts—in fact, it was a true farmer's friend.

Amber, which was prettily defined to be the tears of the Electrides dropped on the death of their brother, Phaëthon, was also worn by children as an amulet, and by adults as a charm against insanity; worn round the neck it cured the ague.

The Shah of Persia wears around his neck a cube of amber reported to have fallen from heaven in the time of Mahomet, and which has the property of rendering him invulnerable. Ground up with honey and rose oil it was a specific against deafness, and mixed with Attic honey prevented dimness of sight.

Tacitus describes the amber-gatherers as a sacred nation worshipping the mother of the gods, Hertha.

The learned professor of Copenhagen, Olaus Worm, alludes to the popular notions and superstitions current respecting amber. By his account it would seem to have been received as a panacea, sovereign for asthma, dropsy, toothache, and a multitude of diseases. Bartholomæus Glanvilla, in his work, "De Proprietatibus Rerum," who seems to regard amber as a kind of jet, describes it as driving away adders, and contrary to friends.

Chalcedony hung about the neck dispersed melancholy; if a person carried one perforated, with the hair of an ass run through it, he would overcome all contentions, and be preserved from tempests and sinister events.

Crystal hung about the neck of sleepers, kept off bad dreams and dissolved spells of witchcraft. The *Chrysoprasus* gave assiduity in good works, banished covetousness, and made the heart glad. The *Chrysolite* expelled phantoms, and, what was more serviceable, rid people of their follies; bound round with gold and carried in the left hand, it dispersed night hags. The *Citrini* (yellow corundum) protected the wearer from dangers in travelling, secured him from pestilential vapours, and gave him favour with princes.

The *Onyx* was believed in the Middle Ages to expose its owner to the assaults of demons, ugly dreams by night, and, worse than these, law-suits by day; a Sard worn with it, however, was said to coun- [redacted] mischievous influences.

were ascribed to the *Opal* by our ancestors, of which superstition Sir Walter Scott availed himself in the episode of the Baroness Hermione of Arnheim, in "Anne of Geierstein," when the opal worn by the lady on which a drop of holy water had rested shot out a brilliant spark like a falling light, and then became lightless and colourless as a common pebble. Marbodus tells us that the opal conferred the gift of invisibility on the wearer. *Opalus* was supposed to be only another form of *ophthalmius*, "eye-stone," whence sprang these notions of its virtue. So far was the opal from being considered unlucky in the Middle Ages, that it was believed to possess united the special virtue of every gem with whose distinctive colour it was emblazoned. Petrus Arlensis (*temp.* Henry IV.) says, "The various colours in the opal tend greatly to the delectation of the sight."

If a Russian of either sex or of any rank, should happen to see an opal among goods submitted for purchase, he or she will buy nothing that day, for the opal is, in the judgment of the subjects of the Czar, the embodiment of the "evil eye." It is probable the same superstition will be found in other countries.

The *Jasper* was a charmer of scorpions and spiders, and was used as a talisman by the Roman athlete. The *Granatus* (an imperfect kind of ruby) Burton tells us in his "Anatomy of Melancholy," "if hung about the neck, or taken in drink, much resisteth sorrow and recreates the heart." The same qualities were ascribed to the hyacinth and topaz.

The crystal has been the most popular of all [illegible] vourite stone [illegible]

tom was to consecrate or "charge" them, as the modern term is, for which purpose set forms were used. Scot, in his "Discovery of Witchcraft," gives that for St. Helen, whose name was to be written on the crystal with olive oil, under a cross marked in the same manner, while the operator was turned eastward. A child, born in wedlock, and perfectly innocent, was then to take the crystal in his hands, and the operator, kneeling behind him, was to repeat a prayer to St. Helen, that whatsoever he wished might become evident in that stone. In fine, the saint herself would appear in the crystal in an angelic form, and answer any question put to her. This charm was directed to be tried just at sunrising, and in fine clear weather.

"A *Berill*" (says Aubrey, in his "Miscellanies") "is a kind of crystal that has a weak tincture of red. In this magicians see visions. There are certain formulas of prayer to be used before they make the inspection, which they term a 'call.' James Harrington (author of 'Oceana') told me that the Earl of Denbigh, then ambassador at Venice, did tell him that one did show him three several times in a glass things past and to come. When Sir Marmaduke Langdale was in Italy, he went to one of these magi, who did show him a glass, where he saw himself kneeling before a crucifix. He was then a Protestant; afterwards he became a Roman Catholic."

The celebrated crystal of that prince of magical quackery, Dr. Dee, is still preserved in the Ashmolean Museum at Oxford. The infatuation of seeing things in a beryl was very popular in the reign of James, and is alluded to by Shakspeare.

Among the MSS. belonging to John Guthrie, Esq., of Guthry, Scotland; is a tiny duodecimo volume, in a parchment cover, and in writing of the seventeenth century, filled with prayers and conjurations for revealing of secrets and exorcising evil spirits. There are many diagrams and drawings of figures to be used in these processes, some of them with reference to lunar and stellar observations. Among much curious matter we find, "An Experiment to be seene in a Christall Stone.—Take a Christall stone or glasse, most clear, without a craise, and wrape about it a pece of harte's lether, saying, 'In the name of the Holy Trinity, and of the hey (*sic*) Deity. Amen.' Then holde the cristalle in the beam when the ☉ is most bright, at the hottest of the day, and say these con(jurations) subscribed, and by and by you shall sie the spirite peradventer, appeiring himselfe; then say to him—'I con(jure) thee, spirit, by the vertue of all things aforesayd, that thou deperte out of this christall, and bring with thee thy fellowes in any honest and decente forme apparelled, some in blew and some in yealowe.'

"For som tyme he commeth alone, hiding his head, sometime in a cloke, some tyme in a gowne; then commande him or them, if you worke for thefte, to goe out of the cristall, and that they come againe, bringing or representing the forme or shape of the thefe or theves and things stolne, or which shall be stolne—et fiat—and he will bringe with him the [illegible]es, and will shewe them with his finger, and their [illegible] if thou wilt; also thou maiest aske and be [illegible]of Treasure hid under the ground, how thou

maiest have it, when it was laid there; and so you may be certified of parents, frindes, or enemyes being far or neare distant, or what other thing you will require."

The *Ruby*, bruised in water, relieved infirmities of the eyes, and helped disordered livers: if the four corners of a house, garden, or vineyard, were touched with it, they would be preserved from lightning, tempests, and worms: it also dispersed infectious air: when worn, it was impossible to conceal it, as its lustre would show itself beneath the thickest clothes.

Powdered *Agate*, mixed with water, counteracted the poison of serpents. This stone was in great request among the Romans for its medicinal and talismanic properties. Pliny quotes the magii as teaching in Persia that storms could be averted by burning agates. The tree-agate of the ancients, or the light green, mottled with yellow, jasper of our time, was supposed to insure fertile crops if tied around the ploughman's arm or the horns of the oxen that ploughed the field. Galen says that the green jasper benefits the chest, if tied upon it. The virtues of the agate descended to the days of Queen Elizabeth, who received from no less an eminent personage than Archbishop Parker, the present of one, with an inscription on parchment detailing its miraculous properties. In the reign of James VI. of Scotland (1622) we find enumerated among the valuables left by George, Earl Marischal, "ane jaspe stane for steming of bluid." The belief in the medicinable virtues of stones was not uncommon at this period.

The *Amethyst* was in great requisition among the

Greek and Roman topers, from a belief that it had the power of preventing intoxication, made them vigilant and expert in business, expelled poison, gave victory to soldiers, and secured an easy capture of wild beasts and birds. The Peruvians believed that if the names of the sun and moon were engraved upon it, and it was hung round the neck with the hair of a baboon or the feathers of a swallow, it was a charm against witchcraft. The *Sapphire* had the useful virtues ascribed to it of healing boils, restoring impaired sight, extinguishing fires, and mending the manners of its wearer. The *Emerald* was also a strengthener of the eyes, and the ancients were never tired of looking at their rings when garnished with this jewel.* A similar property was said to be possessed by the *Turquoise*, which was also a cheerer of

* In allusion to the virtues peculiar to emeralds in former times, we have some lines by the late Mrs. Maclean :—

"It is a gem which hath the power to show
If plighted lovers keep their troth or no.
If faithful, it is like the leaves in spring;
If faithless, like those leaves when withering.

"Take back again your emerald gem,
There is no colour in the stone;
It might have graced a diadem,
But now its hue and light are gone.

"Take back your gift, and give me mine—
The kiss that seal'd our last love vow—
Ah, other lips have been on thine—
My kiss is lost and sullied now!

"The gem is pale, the kiss forgot,
And more than either you are chang'd;
But my true love has altered not—
My heart is broken, not estrang'd."

the soul, and diverted the consequences of any fall that might happen to the wearer. Mediæval writers ascribe other wonderful virtues to the turquoise, a list of which is given by De Boot: it grew paler as its owner sickened, lost its colour entirely at his death, but recovered it when placed upon the finger of a new and healthy possessor; suspended by a string within a glass, it told the hour by the exact number of strokes against the sides. "Whoever," says Van Helmont, "wears a turquoise, so that it or its gold setting touches the skin, 'vel non, perinde est,' may fall from any height; and the stone attracts to itself the whole force of the blow, so that it cracks, and the person is safe."

The Marquis of Villena had a fool, who, on being asked by a knight what were the properties of a turquoise, replied, "Why, if you have a turquoise about you, and should fall from the top of a tower and be dashed to pieces, the stone would not break!"

The author of the Orphic poem on stones mentions one in the possession of Helenus, which not only uttered oracular responses, but was perceived to breathe (ver. 339 *et seq.*). Photius (coll. 242, p. 1062, from the Life of Isidorus by Damascius) mentions another in the possession of a certain Eusebius.

Precious stones gave a miraculous power of adopting a small or a large stature at will. Such is ascribed to King Laurin in the "Little Garden of Roses":—

"Little was King Laurin, but from many a precious gem
His wondrous strength and power and his bold courage came;
Tall at times his stature grew with spells of gramarye,
Then to the noblest princes fellow might he be."

The Romans regarded the *Diamond* with superstitious reverence: fastened on the left arm so as to touch the skin, all nocturnal fears were said to be prevented. Pliny tells us that it baffles poison, keeps off insanity, and dispels vain fears. It could only be broken by steeping it in goat's milk. "The diamond," observes Ben Mansur, alluding to its electric properties, "has an affinity for gold, small particles of which fly towards it. It is also wonderfully sought after by ants, which crowd over it, as though they would swallow it up." The diamond was considered to possess the power of counteracting poison, and this belief, current through ages, continued to a comparatively late period.

A diamond ring was given to Mary, Queen of Scots, by Ruthven, as a talisman against danger. After the assassination of Rizzio, the Queen asked Ruthven what kindness there was between him and Moray (her natural brother), for the latter had told her Ruthven was a sorcerer, and endeavoured to persuade her to punish him for his diabolic acts. Ruthven, on being thus questioned, admitted that the ring had no more virtue than another ring.

"Remember you not," said the Queen, "that it had a virtue in it to keep me from poison?"

"Liketh your Grace, I said so much," answered Ruthven, "that the ring had that virtue, but I take that evil opinion out of your head." *

* The belief that certain precious stones had the virtue of betraying the presence of poison by sweating, is mentioned by Holinshed. In speaking of the death of King John, he says: "And when the king suspected them (the pears) to be poisoned

On the other idea, a superstitious belief prevailed that the diamond itself was the most dangerous of poisons. Benvenuto Cellini, in his strange "Memoirs," relates how his life was preserved by the roguery of an apothecary, who, being employed to pulverize a diamond with the intention of poisoning him, and intended to be mixed in a salad, substituted in its place a piece of beryl, as cheaper. The diamond is also enumerated among the poisons administered to Sir Thomas Overbury, when a prisoner in the Tower. In the inventory of Queen Mary's jewels at Fotheringay Castle, two precious stones are mentioned—"one medicinable and against poison," the other "medicinable for the collicke."

Sir John Mandeville has some singular notions on diamonds, partly, however, derived from Pliny. He says:—"They grow together, male and female, and are nourished by the dew of heaven; and they engender commonly, and bring forth small children that multiply and grow all the year. I have oftentimes tried the experiment, that if a man keep them with a little of the rock, and wet them with May-dew often, they shall grow every year, and the small will grow great, for right as the fine pearl congeals and grows great by the dew of heaven, right so doth the true diamond; and right as the pearl of its own nature takes roundness, so the diamond, by virtue of God,

indeed, by reason that such precious stones as he had about him cast forth a certain sweat, as it were bewraeing the poison," etc. I have already alluded to the superstition, that some stones possessed, it was believed, the power of detecting poisons by changing colour.

takes squareness. And a man should carry the diamond on his left side, for it is of greater virtue than on the right side; for the strength of their growing is toward the north, that is the left side of the world; and the left part of the man is, when he turns his face towards the east. And if you wish to know the virtues of the diamond (as men may find in the 'Lapidary,' with which many men are not acquainted) I shall tell you as they beyond the sea say and affirm, from whom all science and philosophy comes. He who carries the diamond upon him, it gives him hardiness and manhood, and it keeps the limbs of his body whole. It gives him victory over his enemies, in court and in war, if his cause is just;* and it keeps him that bears it in good wit; and it keeps him from strife and riot; from sorrows and enchantments; and from phantasies and illusions of wicked spirits. And if any cursed witch or enchanter would bewitch him that bears the diamond, all that sorrow and mischance shall fall to the offender, through virtue of that stone, and also no wild beast dare assail the man who bears it on him. Also, the diamond should be given freely, without coveting and without buying, and then it is of a greater virtue; and it makes a man stronger and firmer against his enemies; and heals him that is a

* Milton, in his Italian Sonnets, says :—

"What supports me, dost thou ask?
The conscience, friend."

He was "armed in himself," and that "breastplate of diamond" which had protected the strong man against the wounds in battle, protected the old man against the temptations and doubts of defeat and adversity.

lunatic, and those whom the fiend pursues or torments. And if venom or poison be brought in presence of the diamond, anon it begins to grow moist and sweat. Nevertheless, it happens often that the good diamond loses its virtue by sin, and for incontinence of him who bears it; and then it is needful to make it recover its virtue again, or else it is of little value."

With regard to the indestructibility of the diamond, Ben Mansur tells us that one laid upon an anvil, instead of breaking, is drawn into the anvil, so that the only plan of reducing it is to wrap it in lead, "which is fabulous," says Leonardus, "for I have seen many broke with a blow of the hammer." Bœthius de Boot, speaking of precious stones as "the abode of angels," states that the diamond is not only proof against fire, but actually improves by exposure to its action for several days!

In ages succeeding those of the Greek and Roman philosophers, superstitious notions regarding precious stones were current. Chemical science was wanting to explain in its simple and natural way many perplexities and uncertainties. We find St. Jerome gravely writing that the sapphire conciliates to its wearer the condescension of princes, quells his enemies, disperses sorcery, sets free the captive, and even assuages the wrath of God Himself! This was no transient fancy or superstition of an individual writer, rather it formed part of a system handed on from age to age with undiminished vitality, as may be seen from reading the work on precious stones by Bishop Marbœuf, of Rennes, in the eleventh century, when he versified their talismanic efficacy. Among whole

pages of similarly astounding nonsense, he gravely asserts that the heliotrope endows its bearer with the gift of prophecy, and is an immunity from poison, besides, with requisite ceremonies, rendering him invisible.

The mysterious virtues ascribed to precious stones are mentioned in the annals of Richard I., who, in 1191, took the island of Cyprus, and is said to have found the castle filled with rich furniture of gold and silver—"Necnon lapidibus pretiosus, *et plurimum virtutem* habentibus."

Camillus Leonardus, whom I have several times quoted, a physician of Pisaro, in Italy, wrote "The Mirror of Stones" (1502), dedicated to Cæsar Borgia, his patron, and treating upon the virtues of jewels, remarks: "Whatever can be thought of as beneficial to mankind may be confirmed to them by the virtue of stones. Yet this is to be noted that in precious stones there is sometimes one virtue, sometimes two, sometimes three, and sometimes many, and that these virtues are not caused by the beauty of the stone, since some of them are most unsightly, and yet have a great virtue, and sometimes the most beautiful have none at all, and, therefore, we may safely conclude, with the most famous doctors, that there are virtues in stones, as well as in other things, but how this is effected is variously controverted."

In the alliterative poem of Richard of Maidstone on the deposition of King Richard the Second (preserved among the Digby Manuscripts in the Bodleian Library at Oxford), we find the virtues of precious stones thus described. The monarch was—

" Crouned with a croune, that Kyng under hevene
Might not a better have boute as I trowe;
So ffull was it ffilled with vertuous stones,
With perlis of prise to punnysshe the wrongis,
With rubies rede the right for to deme,
With gemmes and juellis joyned to-gedir,
And pees amonge the peple ffor peyne of thi lawis.
It was ffull goodeliche y-grave with gold al aboute ;
The braunchis above boren grett chanre;
With diamauntis derne y-dountid of all
That wroute ony wrake within or withoute ;
With lewte and love y-loke to thi peeris,
And sapheris swete that soughte all wrongis,
Y-poudride wyth pete ther it be oughte,
And traylid with trouthe, and trefle al aboute,
Ffor ony cristen Kynge a croune well y-makyd."

A marvellous curative power was supposed to exist in a diamond belonging to the Rajah of Matara in the Island of Borneo, the Malays believing that the drinking water in which it had been placed would remove every disease. So greatly was it esteemed that the Governor of Batavia offered the Rajah an enormous sum of money for it, besides two ships of war, fully equipped ; but this was refused, not only from the faith in its healing properties, but it was also believed that the safety of the dynasty depended upon its safe custody. In this latter respect the famous Koh-i-noor, in the possession of Queen Victoria, is regarded in a similar manner by the natives of India, who consider its transfer to denote the downfall of their former rulers.

Even in the seventeenth century, a writer, in some respects ingenuous, thus expatiates on the wonderful efficacy of certain precious stones: " No one will

attribute these faculties to jewels as natural to them, but only to the spirits to whom God hath permitted and committed the exercise of such faculties. Perhaps the substance of the jewels, in consequence of their beauty, their lustre and their dignity, are considered suitable for the dwelling and receptacle of good spirits, and thus when marvellous effects are operated by precious stones, such are not to be attributed to their natural qualities, but to the spirits."

Reginald Scot, in his "Discoverie of Witchcraft" (1584), devotes several chapters to the enumeration of the superstitious properties ascribed to precious stones in his time, dealing heavy blows at the popular credulity. "Various magicians affirme," he says, "that these stones receive their virtues altogether of the planets and heavenlie bodies, and have not onelie the verie operation of the planets, but sometimes the verie images and impressions of the starres naturalie engraffed in them, and otherwise ought always have graven upon them the similitudes of such monsters, beasts, and other devises as they imagine to be both internallie in operation, and externallie in view, expressed in the planets. As, for example, upon the agate are graven serpents or venemous beasts, and sometimes a man riding on a serpent, which they know to be Esculapius, which is the celestial serpent, whereby are cured (they saie) poisons and stingings of serpents and scorpions. These grow in the river of Achates, where the greatest scorpions are ingendred, and their noisomnes is thereby qualified, and by the force of the scorpions the stone's vertue is quickened

and increased. . . . . The desires of the mind are consonant with the nature of the stones, which must also be set in rings, and upon foiles of such metals as have affinitie with those stones, through the operation of the planets whereunto they are addicted, whereby they may gather the greater force of their working. As, for example, they make the images of Saturn in lead, of Sol in gold, of Luna in silver. Marrie, there is no small regard to be had for the certeine and due times to be observed in the graving of them ; for so are they made with more life, and the influences and configurations of the planets are made thereby the more to abound in them. As if you will procure love, you must worke in apt, proper, and friendlie aspects as in the houre of Venus, &c. ; to make debate, the direct contrarie order is to be taken. If you determine to make the image of Venus, you must expect to be under Aquarius or Capricornis ; for Saturn, Taurus, and Libra must be taken heed of. Manie other observations there be, as to avoid the unfortunate seate and place of the planets, when you would bring a happie thing to passe, and speciallie that it be not donne in the end, declination, or hæle (as they term it) of the course thereof ; for then the planet moneth and is dull.

" Such signes as ascend in the daie, must be taken in the daie ; if in the night they increase, then must you go to worke by night ; for in Aries, Leo, and Sagittarie is a certeine triplicitie, wherein the Sunne hath dominion by daie, Jupiter by night, and in the twielight, the cold star of Saturne. But because there shall be no excuse wanting for the faults espied

herein, they saie that the virtues of all stones decaie through tract of time; so as such things are not now to be looked for in all respects as are written. Howbeit Jaunes and Jambres were living in that time, and in no inconvenient place, and therefore not unlike to have that helpe towardes the abusing of Pharao.

"Cardane saith that although men attribute no small force unto such scales; as to the scale of the sunne,* authorities, honors, and favors of princes; of Jupiter, riches and friends; of Venus, pleasures; of Mars, boldness; of Mercury, diligence; of Saturne, patience and induring of labour; of Luna, favour of people; I am not ignorant (saith he) that stones doo good, and yet I knowe the scales or figures do none at all. And when Cardane had shewed fullie that art, and the follie thereof, and the manner of those terrible, prodigious, and deceitful figures of the planets with their characters, &c., he saith that those were deceitfull inventions devised by couseners, and had no vertue indeed, nor truth in them. But because we spake somewhat even now of signets and scales, I will shew you what I read reported by Vincentius *in*

* Matheo Aleman, in his life of Guzman da Alfarache, describing the power and influence of riches, says:—"Apollonius Tianeus takes it upon himself, and states that he hath seen a stone called *Pantaura*, which is the queen of all other stones, whereon the sun doth work in that forcible manner, that it hath all the virtues in it that are found in all the other stones whatsoever that are in the world, and that it worketh the same effects; and, that as the loadstone draweth the iron to it, so this *Pantaura* attracteth all other stones unto itself, preserving that party from all kind of poison, that shall bear it about him."

suo speculo, where making mention of the jasper stone whose nature and propertie Marbodeus Gallus describeth in the verses following:—

"'Seven kinds and ten of jasper stones reported are to be,
Of many colours this is knowne which noted is by me,
And said in manie places of the world for to be seene,
Where it is bred; but yet the best is thorough shining greene,
And that which prooved is to have in it more vertue plast;
For being borne about of such as are of living chaste,
It drives awaie their ague fits, the dropsy thirsting dry,
And put unto a woman weake in travell which dooth lie,
It helps, assists, and comforts her in pangs when she dooth crie.
Againe it is beleeved to be a safegard franke and free,
To such as weare and beare the same; and if it hallowed bee
It makes the parties gratious and mightie too that have it,
And noysome fansies (as they write that ment not to deprave it)
It dooth displace out of the mind; the force thereof is stronger
In silver, if the same be set, and will endure the longer.'

"But (as I said) Vincentius, making mention of the jasper stone, touching which (by the waie of a parenthesis) I have inferred Marbodeus, his verses, he saith that some jasper stones are found having in them the livelie image of a naturall man, with a sheeld at his necke, and a speare in his hand, and under his feete a serpent; which stones so marked and figured, he preferreth before all the rest, because they are antidotaries, or remedies, notablie resisting poison. Othersome are also found figured and marked with the forme of a man bearing on his necke a bundle of hearbs and flowers, with the estimation and value of them noted, that they have in them a facultie or power

restrictive, and will in an instant or moment of time staunch blood. Such a kind of stone (as it is reported) Galen wore on his finger. Othersome are marked with a crosse, as the same author writeth, and these be right excellent against inundations or overflowings of waters. I could hold you long occupied in declarations like unto these, wherein I laie before you what other men have published and set forth to the world, choosing rather to be an academical discourser, than an universall determiner, but I am desirous of brevitie."

"Herein," observes Reginald Scot, in another chapter, "consisteth a part of witchcraft and common cousenage used sometimes by the Lapidaries for gaines: sometimes of others for cousening purposes."

The Marbodeus, quoted by Scot, was Marbœuf, Bishop of Rennes, who wrote a Latin poem between 1067—1081, the "Lapidarium," a tissue of marvels, charms, and talismans in connection with precious stones, as already mentioned.

In the Journal of Sir Jerome Horsey, employed as a messenger between Ivan the Terrible and Queen Elizabeth, referred to in Dean Stanley's "Eastern Churches," is a curious account of the superstitious notions prevalent at that period (1584).

"The old Emperor," writes Horsey, "was carried every day in his chair to his Treasury. One day he beckoned me to follow. I stood among the rest venturously, and heard him call for some precious stones and jewels. Told the princes and nobles present before and about him, the vertue of such and such which I observed, and do pray I may a little digress

to declare for my own memory's sake. 'The loadstone you all know hath great and hidden virtue, without which the seas that encompass the world, are not navigable, nor the bounds nor circle of the earth cannot be known. Mahomet, the Persians' prophet, his tomb of steel hangs on their Rapetta at Darbent, most miraculously.'

"Caused the waiters to bring a chain of needles touched by the loadstone—hanged all one by the other. 'This fair coral and this fair turcas you see: take it in your hand; of his nature are orient colours, put them on my hand and arm. I am poisoned with disease, you see they show their virtue by the change of their pure colour into pale;—declares my death. Reach out my staff royal, an unicorn's horn, garnished with very fair diamonds, rubies, sapphires, emeralds, and other precious stones that are rich in value, cost 70,000 marks sterling of David Gower, from the fowlkers of Ousborghe; seek out for some spiders.'

"Caused his physician Johannes Lloff, to scrape a circle thereof, on the table; put within it one spider, and so one other, and died, and some other without that ran alive apace from it. 'It is too late, it will not preserve me.' *

"'Behold these precious stones. This diamond is the Orient's richest and most precious of all others. I never affected it. It restrains fury and luxury, (gives?) abstinence and chastity. The least parcel of it in powder will poison a horse given in drink, much

* "The Narwhal's horn tested, by putting spiders into it: its contra venom killed them."—*Frobisher's Voyages, Hakluyt*, vol. iii.

more a man.' Points at the ruby. 'Oh, this is most comfortable to the heart, brain, vigour, and memory of man, clarifies congealed and corrupt blood.' Then at the emerald. 'The nature of the rainbow, this precious stone is an enemy to uncleanness. The sapphire I greatly delight in ; it preserves and increaseth courage, joys the heart, pleasing to all the vital senses, precious and very sovereign for the eyes, cheers the sight, takes away blood-shot, and strengthens the muscles and strings thereof.' Then takes the onyx in hand. 'All these are God's wonderful gifts, secrets in nature, and yet reveals them to man's use and contemplation as friends to grace and virtue, and enemies to vice. I faint, carry me away till another time.'"

This monster of wickedness, who murdered his eldest son, in 1584, in a barbarous manner, had him buried in Michaela Sweat (St. Michael) Archangel Church, with jewels, precious stones, and apparel, put into his tomb with his corpse, worth £50,000, watched by twelve citizens, every night, by change.

The Eastern fictions respecting precious stones were transmitted through many ages, and were the delight of old writers in our own country. In the Middle Ages, perhaps none attracted a more reverential and poetic feeling than the San Graal, Gral, or Greal (a word derived, probably, from the old French, perhaps Celtic *gréal*, Provençal *grazal*, mediæval Latin *gradalis*, signifying a kind of dish). In the legends and poetry of the Middle Ages we find many notices of this miraculous object, which was represented as a chalice, made of a single precious stone, sometimes said to be an emerald, which possessed the power of

preserving chastity, prolonging life, and other wonderful properties. This chalice was believed to have been first brought from Heaven by angels, and was one from which Christ drank at the Last Supper. It was preserved by St. Joseph of Arimathæa, and in it were caught the last drops of the blood of Christ as He was taken from the Cross. This holy chalice, thus trebly sanctified, was guarded by angels, and then by the Templises, a society of knights chosen for their chastity and devotion, who watched over it in a temple-like castle on the inaccessible mountain Montsalvage. The legend, as it grew, appears to have combined Arabian, Jewish, and Christian elements, and it became the favourite subjects of the poets and romancers of the Middle Ages. The eight centuries of warfare between the Christians and Moors in Spain, and the foundation of the Order of the Knights Templars, aided in its development. The stories of King Arthur and the Round Table, so beautifully enchased in English poesy by Tennyson, were connected with this legend. About 1170, Chrétien of Troyes, and after him other troubadours, sang of the search for the holy graal by the Knights of the Round Table, in which they met with extraordinary adventures—a subject revived in all the beauty of poetry and romance, seven hundred years afterwards, by our poet laureate :—

> "The cup, the cup itself, from which our Lord
> Drank at the last sad supper with His own.
> This, from the blessed land of Aromat—
> After the day of darkness, when the dead
> Went wandering o'er Moriah—the good saint
> Arimathæan Joseph, journeying brought

To Glastonbury, where the winter thorn
Blossoms at Christmas, mindful of our Lord.
And there awhile it bode; and if a man
Could touch or see it, he was healed at once,
By faith, of all his ills. But then the times
Grew to such evil that the holy cup
Was caught away to Heaven, and disappear'd."

The metropolitan cathedral of Saint Lawrence at Genoa claims a very dubious possession of the reputed valuable emerald *dish*, known to the Catholic world as Il Sacro Catino. Its history, making due allowance for questionable tradition, is that at the siege of Palestine in 1101, the Genoese selected this as the choicest prize. Until 1809, they kept it almost sacredly; the French then took it away, but were compelled to restore it in 1815, but it was returned in a broken state. From its size, as an emerald, it was invaluable when perfect, and the legend stated that our Saviour had eaten the Paschal lamb off it with His disciples, and that it was one of the presents of the Queen of Sheba to Solomon, who had preserved it in the Temple. Unfortunately for all these invaluable influences, the emerald dish, once in the power of the French, was subjected to chemical analysis; and was found to be a spurious composition of green glass.

In the Bibliothèque Universelle de Genève for September, 1839, the San Graal is said to have been "une pièrre précieuse qui se détacha de la couronne de Satan lorsqu'il fut précipité du ciel."

In the latter part of the thirteenth century, Marco Polo relates that the inhabitants of Zipangu, in the Indian Seas, had certain stones of a charmed virtue inserted between the skin and the flesh of their right

arms, which through the power of diabolical enchantments rendered them invulnerable.

The miraculous virtues of precious stones are alluded to by Chaucer, in his "Romaunt de la Rose," and he refers, in "The House of Fame," to the treatise on gems called "The Lapidary," renowned at that time :—

> "And thei were sett as thicke of onchis
> Five of the finest stories faire
> That men redin in the Lapidaire."

The book here mentioned is, probably, that mentioned by Montfaucon as in the Library at Paris, "Le Lapidaire de la Vertu des Piêrres."

Gower, whose birth is supposed to have been about 1320, in his "Confessio Amantis" (first printed in 1483), gives a description of the chariot and crown of the sun, in which the Arabian ideas respecting precious stones are interwoven with Ovid's fictions and the classical mythology :—

> "Of goldè glistrende spoke and whele
> The Sonne his carte hath, faire and wele;
> In which he sit, and is croned
> With bright stones environed;
> Of which if that I speke shall
> There be tofore in speciall,
> Set in the front of his corone,
> Thre stones, which no persone
> Hath upon erth; and the first is
> By name cleped Leucachatis;
> The other two cleped thus,
> Astroites and Ceraunus,
> In his corone; and also byhynde,
> By olde bokes, as I fynd,

There ben of worthy stones three,
Set eche of hem in his degree;
Whereof a Cristelle is that one,
Which that corone is sett upon;
The second is an Adamant;
The third is noble and avenant,
Which cleped is Idriades—
And over this yet natheless,
Upon the sidis of the werke,
After the writynge of the clerke,
There sitten five stones mo;
The Smaragdine is one of tho,
Jaspis, and Helitropius,
And Vandides and Jacinctus.
Lo! thus the corone is beset
Whereof it shineth wel the bet."

CHAPTER II.

ROMANCE AND POETRY.

IN the days of romance and chivalry, jewels were among the valuable objects presented to the knights, as favours, by ladies. It is stated in "Pierceforest," that at the end of one tournament the ladies were so stripped of their head attire (love-locks, jewels, etc.), that the greatest part of them were bare-headed, and appeared with their hair spread over their shoulders, "yellower than the finest gold."

Elayne, the fair maiden of Astolat, gives Sir Launcelot "a reed sleeve of scarlet, wel embroudred with grete perlys," which he wore for a token on his helmet. The Chevalier Bayard being declared victor at the tournament of Carignan, at Piedmont, refused, from extreme delicacy, to receive the award assigned to him, saying, "The honour he had gained was solely owing to the sleeve which a lady had given him, adorned with a ruby worth one hundred ducats." The sleeve was brought back to the lady, who said, "The ruby shall be given to the knight who was next in feat of arms to the chevalier; but since he does me

so much honour as to ascribe his victory to my sleeve, for the love of him I will keep it all my life."

In 1465, Anthony Woodville, brother of Queen Elizabeth Woodville, forwarded articles of combat, and an enamelled jewel of *Forget-me-not*, to the Count de la Roche, by a herald, requesting him "to touch the flower with his worthy and knightly hand, in token of his acceptance of the challenge."

At the tournament held in the reign of Henry VII. (1494), a proclamation was put forth, "That hoo soo ever justith best in the justys roiall schall have a ryng of gold, with a ruby of the value of a m^{l} scuttes, or under; and hoo soo ever torneyeth the best, and fairyst accumplishit his strokkis, schall have a ryng of gold, with a diamant of like value."

It appears that John Peche received from the Lady Margarete, "the kyngis oldeste doughter, a ryng of gold with a ruby." Thomas Brandon, Earl of Suffolk, obtained also "a ryng of gold with a rubee;" and the Earl of Essex, "a ryng of gold with an emerauld." Queen Elizabeth, in 1594, gave a jewel set with seventeen diamonds and four rubies, valued at one hundred marks, as a prize for fighting at the barriers.

The virtues of the *Carbuncle** in emitting a wonderful light was a favourite subject of the old writers.

* In the "Bellino Cylinder" is stated, that Sennacherib took Babylon, and reduced it to subjection, under the King of Nineveh. "Then I completely stripped and plundered his palace in the middle of Babylon. I opened his treasure house. Gold and silver, golden vessels, precious stones, called *carbuncles*, etc., etc., etc."

In the chapter on "Superstitions" are some further details respecting the carbuncle.

In the "Gesta Romanorum" (chap. cvii.) there is a story of a subtle clerk, who goes to see an image in the city of Rome, which stretched forth its right hand, on the middle finger of which was written, "Strike here." No one could tell the meaning of this; but the clerk observed, as the sun shone against it, the shadow of the inscribed finger on the ground at some distance. He took a spade, and began to dig on the spot. He came at length to a flight of steps, and, descending, entered a hall, where he saw a king and queen sitting at table with their nobles and a multitude of people, all clothed in rich garments, but no person spoke a word. A polished carbuncle illuminated the whole room. In the opposite corner he perceived the figure of a man standing, having a bended bow, with an arrow, in his hand, as prepared to shoot. On his forehead was written, "I am, who am. Nothing can escape my stroke, not even yonder carbuncle, which shines so bright."

The clerk beheld all with amazement, and entering a chamber, saw the most beautiful ladies working at a loom, in purple. But all was silence. He next entered a room filled with most excellent horses and asses; he touched some of them, and they were instantly turned into stone. He next surveyed all the apartments in the palace:—

"Rayled in the roofe with rubyes ryche,
With perles and with perytotes alle the place sette,
That glystered as coles in the fyre on the golde ryche;
The dores with diamoundes dryvene were thykke,
And made also merveylously with margery (marguarites), perles," etc.

He again visited the hall, and began to reflect how he should return. "But," says he, "my report of all these wonders will not be believed until I carry something back with me." He therefore took from the principal table a golden cup and knife, and placed them in his bosom, when the man who stood in the corner with the bow immediately shot at the carbuncle, which he shattered into a thousand pieces. At that moment the hall became dark as night, and not being able to find his way, the clerk soon died a miserable death, and thus suffered for his avarice in taking what was not his own.

This story was originally invented of the necromancer, Pope Gerbert, or Sylvester II., who died in 1003.

Golding, in his translation of Ovid's "Metamorphoses" (1575), says:—

"The princely pallace of the sun stood gorgeous to behold,
On stately pillars builded high of yellow burnished gold,
Beset with sparkling *carbuncles* that like to fire doth shine,
The roofe was framed curiously of yuorie pure and fine."

In Googe's translation of Palingenius (1565) a city of the moon is thus described:—

"The loftie walles of diamonde strong,
Were raysed high and framde,
The bulwarks built of *carbuncle*,
That all as fyer yflamd."

Concerning Seilan, or Ceylon, Marco Polo tells us "of the most precious article that exists in the world. You must know that rubies are found in this island, and in no other country in the world but this. They find there also sapphires and topazes and ame-

thysts, and many other stones of price. And the king of this island possesses a ruby which is the finest and biggest in the world. I will tell you what it is like. It is about a palm in length, and as thick as a man's arm; to look at it is the most resplendent object upon earth; it is quite free from flaw, and is as red as fire. Its value is so great that a price for it in money could hardly be named at all. You must know that the Great Kaan sent an embassy and begged the king as a favour greatly desired by him to sell him this ruby, offering to give for it the ransom of a city, or in fact what the king would. But the king replied that on no account whatever would he sell it, for it had come to him from his ancestors."

Colonel Yule in "The Book of Ser Marco Polo" observes, "there seems to have been always afloat among Indian travellers, at least from the time of Cosmas (sixth century), some wonderful story about the ruby or rubies of the King of Ceylon. With Cosmas, and with the Chinese Hwen Thsang, in the following century, this precious object is fixed at the top of a pagoda, a hyacinth, they say, of great size and brilliant ruddy colour, as big as a great pine-cone; and when 'tis seen from a distance flashing, especially if the sun's rays strike upon it, it is a glorious and incomparable spectacle." Our author's contemporary, Hayton, had heard of the great ruby. "The king of the island of Celan hath the largest and finest ruby in existence. When his coronation takes place this ruby is placed in his hand, and he goes round the city on horseback holding it in his hand, and thenceforth all recognize and obey him as their king." Odoric, too, speaks of

the great ruby and the Kaan's endeavours to get it, though by some bungle the circumstance is referred to Nicoveran, instead of Ceylon. Ibn Batuta saw in the possession of Arya Chakravarti, a Tamul chief ruling at Patlam, a ruby bowl as big as the palm of one's hand. Friar Jordanus speaks of two great rubies belonging to the King of Sylen, each so large that when grasped in the hand it projected a finger's breadth at either side. The fame, at least, of these survived to the sixteenth century, for Andrea Corsali (1515) says: "They tell that the king of this island possesses two rubies of colours so brilliant and vivid that they look like a flame of fire."

Sir E. Tennent, on this subject, quotes from a Chinese work a statement that early in the fourteenth century the Emperor sent an officer to Ceylon to purchase a carbuncle of unusual lustre. This was fitted as a ball to the Emperor's cap; it was upwards of an ounce in weight, and cost one hundred thousand strings of cash. Every time a grand levée was held at night the red lustre filled the palace, and hence it was designated "the Red Palace Illuminator."

Mandeville, in his "Travels," says, "the Emperor hath in his chamber a pillar of gold, in which is a ruby and carbuncle a foot long, which lighteth all his chambers by night."

Lydgate calls St. Edmund, "The precious charboncle of martir's alle."*

* In Pausanias we read that "a Charake prophet, who lived in Tymahse had a carbuncle near as big as an egg, which they said he found where a great rattlesnake lay dead, and that it sparkled with such surprising lustre as to illuminate his dark

In the adventures of the "Golden Fleece" the hall of King Priam is described as illuminated at night by a prodigious *carbuncle*, placed among sapphires, rubies, and pearls on the crown of a golden statue of Jupiter, fifteen cubits high.

In Hawe's "Pastyme of Pleasure" (1517), "Graunde Amoure" enters a hall in the Tower of Chastity, with a golden roof, in the midst of which was a *carbuncle* of enormous size which lighted the room.

Chaucer, in the "Romaunt of the Rose," describes *Richesse* as crowned with the costliest gems :—

"But all before full subtilty
A fine *carbuncle* set sawe I.
The stone so cleare was and bright,
That al so sone as it was night,
Men mightin se to go for nede
A mile or two in length and brede,
Such light ysprange out of that stone
That Richesse wonder bright yshone,
Both on her hedde and all her face,
And eke about her all the place."

In the Romance, or Lay of "Syr Launfal," a pavilion is described, having on the top an eagle :—

"Of bournede golde, ryche and good,
Iflorysched with ryche amalle, (enamel)

---

winter house like strong flashes of continued lightning, to the great terror of the weak, who durst not upon any account approach the dreadful fire-darting place, for fear of sudden death. When he died it was buried with him, according to custom." Luiz Bartholomew, in his "Segredos da Natureza," says that he saw a carbuncle of the King of Pegu, so bright that in a dark place it made all the bystanders' bodies transparent, so penerating was its splendour !

Hys eyn were carbonkeles brygt
As the mone they shon anygt,
That spreteth out ovyre alle :
Alysaundre the conqueroure,
Ne Kyng Artoure yn hys most honour
Ne hadde noon swyche juelle."

Shakspeare alludes to the carbuncle in "Titus Andronicus" :—

"Upon his bloody finger he doth wear,
A precious ring that lightens all the hole,
Which, like a taper in some monument,
Doth shine upon the dead man's earthy cheeks,
And shews the rugged entrails of the pit."

Milton describes the cobra :—

"his head
Crested aloof, and carbuncle his eyes."

The supernatural lustre of the carbuncle has an Arabian source. In the "History of the Seven Champions of Christendom"—containing some of the most capital fictions of the old Arabian romance—in the story of the "Enchanted Fountain," the knights entering a dark hall, "tooke off their gauntlets from their left hands, whereon they wore marvellous great and fine diamonds, that gave so much light, that they might plainly see all things that were in the hall, the which was very great and wide."

In the "Pyramidographia" of Mr. Greaves it is mentioned (on the authority of an Arabian author) that the Pyramid of Egypt, attributed to Cheops, was entered, about ten centuries ago, by Almamon, the renowned Caliph of Babylon. It is added that the explorer found in it, towards the top, a chamber w

a hollow stone, in which there was a statue like a man, and within it the body of a man, upon which was a breastplate of gold set with jewels. Upon this breastplate there was a sword of inestimable value, and at his head a *carbuncle* of the bigness of an egg, shining like the light of the day.

Chalkhill, in his "Thealma and Clearchus," describing the cell of the witch Orandra, mentions the door as "interwove with ivys flattering twines":—

> "Through which the carbuncle and diamond shines;
> Not set by Art, but there by Nature sown
> At the world's birth, so star-like bright they shone,
> They served instead of tapers to give light
> To the dark entry."

John Norton, an alchemist in the reign of Edward IV., wrote a poem called the "Ordinal," or a manual of the chemical art. One of his projects was a bridge of gold over the Thames, crowned with pinnacles of gold, which, being studded with *carbuncles*, would diffuse a blaze of light in the dark:—

> "Wherefore he would set up in height,
> That bridge for a wonderfull sight,
> With pinnacles guilt, shininge as goulde,
> A glorious thing for men to beholde."

The extravagances of description in which precious stones are specially noted by the old writers, are singularly wild and imaginative; many such instances are in Guido de Colonna, who lived when this mode of fabling was at its height, and of whose romance, "Historia Trojana," Lydgate's "Troy Book" (completed in 1420, and written by command of

Henry V.), in a translation, or paraphrase, the city of Troy is curiously described. It was three days' journey in length and breadth; the walls two hundred cubits high, of marble and alabaster, and machicolated. At every angle was a crown of gold, set with the richest gems. There were great gems in the towers. On each turret were figures of savage and monstrous beasts in brass. The gates were of brass, and a portcullis to each. The houses were all uniform, and of marble, sixty cubits high. Of Priam's palace—

> "Al the wyndowes and eche fenestrall
> Wrought were with beryll, and of clere crystall."

With regard to the last circumstance, according to Leland, part of the windows of Sudeley Castle, in Gloucestershire, "were glazed with berall," though this has been doubted."

Lydgate describes Hector as being buried in the principal church at Troy (!), near the high altar, within a magnificent oratory erected for that purpose, exactly resembling the Gothic shrine of our cathedrals, yet charged with many romantic decorations :—

> "Al the rofe and closure envyrowne,
> Was of fyne golde, plated up and downe,
> With knottès grave, wonder curyous,
> Fret ful of stonys riche and precious."

Chaucer, in his "House of Fame," describes the floor and roof of the hall, as covered with thick plates of gold, studded with the costliest gems.

In Spenser's "Faërie Queene," Mammon leads Sir Guyon into the subterranean realm :—

" He brought him in. The rowme was large and wyde,
As if some gyeld or solemne temple weare:
Many great golden pillours did upbeare
The massy roofe, and riches huge sustayne;
And every pillour decked was full deare
With crownes and diademes, and titles vaine,
Which mortall princes wore whiles they on earth did rayne."

Among the marvellous stories related of Presbyter Joannes, or Prester John, the mythical Indian king, is that relating to a letter which he is said by Albericus to have sent, in the twelfth century, to Manuel, of Constantinople, and Frederick, the Roman Emperor, besides others, the wonderful contents of which are alluded to in chronicles and romances, and which, indeed, were turned into rhyme and sung all over Europe by minstrels and trouvères.

The following is a description of the magnificent abode of this fabulous monarch:—" The palace in which our Supereminency resides, is built after the pattern of the castle built by the Apostle Thomas for the Indian King Gundoforus. Ceilings, joists, and architrave, are of sethym wood; the roof of ebony, which can never catch fire. Over the gable of the palace are, at the extremities, two golden apples, in which are two carbuncles, so that the gold may shine by day, and the carbuncles by night. The greater gates of the palace are of sardius, with the horn of the horned snake inwrought, so that no one can bring poison within. The other portals are of ebony. The windows are of crystal; the tables are partly of gold, partly of amethyst, and the columns supporting the tables are partly of ivory, partly of amethyst. The court in which we watch the jousting is floored with

onyx, in order to increase the courage of the combatants. In the palace, at night, nothing is burned for light but wicks supplied with balsam. . . . Before our palace stands a mirror, the ascent to which consists of five-and-twenty steps of porphyry and serpentine." After a description of the gems adorning this mirror, which is guarded night and day by three thousand armed men, he explains its use:—"We look therein, and behold all that is taking place in every province and region subject to our sceptre."

In the adventures of the "Golden Fleece," the palace of Priam (to which I have alluded) "seemed to be founded by Fayrie, or enchantment, and was paved with crystal, built with diamonds, sapphires, and emeralds, and supported by ivory pillars, surmounted by golden images."

In a description of an enchanted city in the romance of Bevis of Hampton, we find:—

> "At the brygge ende stondeth a towre,
> Peynted wyth golde and asewre.
> The toret was of precyus stonys
> Ryche and gode for the nonys."

In one of the British Lais, "La Lai du Corne," a story of King Arthur's Court, and which probably existed before the year 1300, a magical horn is described, richly garnished with precious stones, a fairy work, which is brought by a beautiful boy, riding on a fleet courser to a sumptuous feast held at Carleon by King Arthur, in order to try the fidelity of the knights and ladies, who are in number sixty thousand. Those who are false, in drinking from this horn, spill their wine. The horn is described as having four bandages

of gold, made of ivory engraved with trifoire (a rich, ornamented edge or border). Many precious stones were set in the gold—beryls, sardonyces, and rich chalcedonies, etc.

In the chapter on "Superstitions," I have alluded to the wonderful virtues ascribed to serpent-stones. In the wide region of romance there are numerous instances in which these animals take a conspicuous part, whether for good or for evil. It is in the former sense that the following story is given in the "Gesta Romanorum" (chap. cxix.). A king had an oppressive seneschal, who, passing through a forest, fell into a deep pit, in which were a lion, an ape, and a serpent. A poor man who gathered sticks in the forest, hearing his cries, drew him up, with the animals. The seneschal returned home, promising to reward the poor man, but neglected to do so on his application, and even had him cruelly beaten. As a recompence, the lion drove ten asses, laden with gold, to the poor man's house; the serpent brought him a precious stone of three colours; and the ape laid him heaps of wood in the forest. The poor man, in consequence of the serpent's precious stone, which he sold, arrived at the dignity of knighthood, and acquired ample possessions. He afterwards found that the precious stone had been placed in his chest, and presented it to the king, who, having heard the whole story, ordered the seneschal to be put to death for his ingratitude, and promoted the poor man to his office.*

* "This story," observes Warton, "occurs in Symeon Seth's translation of the celebrated Arabian fable-book called 'Calilah

In the romance by Lodge, "A Margarite of America" (printed in 1596), it states, that in the chamber of Margarite were seen "all the chaste ladies of the world, inchased out of silver, looking through fair mirrours of chrysolites, carbuncles, sapphires, and greene emeraults."

Golden vines, with grapes of precious stones, are not unfrequently mentioned by old writers. Sir John Mandeville, the unveracious traveller, describes a vine "that hath many bunches of grapes, some white, all the red being of rubies." In Hawe's "Pleasure of Pastyme," it is said that "Grande Amoure" enters a hall of jasper, its windows crystal, and its roof overspread with a golden vine, whose grapes are represented by rubies.*

Such stories recall the marvels of the "Arabian Nights," and Aladdin's visit to the enchanted garden, where jewels of inestimable value and lustre grew on the trees instead of fruit.

In the fabulous "Life of Alexander the Great," printed towards the close of the fifteenth century, the hero, after having jousted with Porus for his kingdom,

u Dumnar.' It is recited by Matthew Paris, under the year 1195, as a parable which King Richard I., after his return from the East, was often accustomed to repeat, by way of reproving those ungrateful princes who refused to engage in the Crusade. It is versified by Gower in the 'Confessio Amantis.'"

* "The blazoning of coat-armour by gems, which are denominated so from the sprouting or budding of a tree, fair and round bunching out, at the first out of branches, and *chiefly out of vines*, from whence the precious stones which resemble this form are termed gems, answerable to the pristine colours." —(*Sylvanus Morgan's Sphere of Gentry.* 1661.)

and overthrown him, found in the palace of the vanquished monarch immense treasures, and amongst others, a vine of which the branches were gold, the leaves emeralds, and the fruit other precious stones—a fiction which seems to have been suggested by the golden vine which Pompey carried away with him from Jerusalem.

Lydgate, in his "Troy Book," mentions a tree made by magic in the court of King Priam's palace, the trunk of which was twelve cubits high; the branches, which overshadowed distant plains, were alternately of solid gold and silver, blossoming with gems of various hues, which were renewed every day.

Spenser describes a wondrous vine in Mammon's subterranean isle:—

"So fashioned a porch with rare device,
Archt over head with an embracing vine,
Whose bounches hanging downe, seem'd to entice
All passers-by to taste their luscious wine.
And did themselves into their hands incline,
As freely offering to be gathered;
Some deep empurpled as the hyacine,
Some as the rubine, laughing sweetely red;
Some like fair emeraudes, not yet well ripened" . . . .

In Herodotus (book vii. chap. 26, 29), we read of the golden vine given by Pythius the Lydian to Darius, which was said to have been the work of Theodore the Samian. The bunches of grapes were imitated by means of the most costly precious stones. It overshadowed the couch on which the king slept.

Chalkhill, in his "Thealma and Clearchus," describes the cell of the witch Orandra:—

"The walls were gilt and set
With precious stones, and all the roof was fret
With a gold vine, whose struggling branches spread
All o'er the arch; the swelling grapes were red;
This, Art had made of rubies, cluster'd so,
To the quick'st eye they more than seem'd to grow."

In the "Arraignement of Paris," a pastoral (1584), the three rival deities disclose their pretensions and promises to the shepherd, Paris. Juno says:—

"For thy meede, sythe I am Queen of Riches,
Shepherde, I will reward thee with greate monarchies,
Empires and kingdomes, heapes of massie golde,
Scepters and diadems, curious to beholde,
Riche robes of sumptuousness, workmanship, and cost,
And thousand things whereof I make no boast . . .
Shepherde, lo, this tree of golde I will bestowe on thee."

(*Hereuppon did rise a tree of gold, laden with diadems and crownes of golde.*)

"The ground whereon it growes, the grasse, the roote of golde,
The body and the barke of golde, all glistnynge to beholde;
The leaves of burnisht golde, the fruites that thereon growe.
Are diadems set with pearle in golde in glorious glistringe showe,
And if this tree of golde in lue may not suffice,
Require a grove of golden trees, so Juno bears the prize."

(*The tree sinketh.*)

A wonderful tree is mentioned by Abulfeda (A.D. 917), among the magnificent decorations of the palace of the Caliph Almamon. It was of gold and silver, spreading into eighteen large branches, on which, and on the lesser boughs, sat a variety of birds, made of the same precious metals, as well as the leaves of the tree. While the machinery effected

spontaneous motions, the several birds warbled their natural harmony.

In "Amadis of Gaul" is a pretty story in connection with precious stones. "King Lisuarte was so content with the tidings of Amadis and Galavor which the dwarf had brought him, that he determined to hold the most honourable court that had ever been held in Great Britain. Presently three knights came through the gate, two of them armed at all points, the third, unarmed, of good stature and well proportioned, his hair grey, but of a green and comely old age. He held in his hand a coffer, and having enquired which was the king, dismounted from his palfrey, and kneeled before him, saying, 'God preserve you, sir, for you have made the noblest promise that ever king did, if you hold it.' 'What promise was that?' quoth Lisuarte. 'To maintain chivalry in its highest honour and degree. Few princes now-a-days labour to that end, therefore are you to be commended.' 'Certes, knight, that promise shall hold while I live.' 'God grant you life to complete it,' quoth the old man, 'and because you have summoned a great court to London, I have brought something here which becomes such a person for such an occasion.' Then he opened the coffer and took out a crown of gold, so curiously wrought, and set with pearls and gems that all were amazed at its beauty, and it well appeared it was only fit for the brow of some mighty lord.

"'Is it not a work which the most cunning artists would wonder at?' said the old knight. Lisuarte answered, 'In truth it is so.' 'Yet,' replied the knight

'it hath a virtue more to be esteemed than its rare work and richness. Whatever king hath it on his head shall always increase his honour; this it did for him for whom it was made till the day of his death; since then no king hath worn it; I will give it to you, sir, for one boon.'

"'You, also, lady,' said the knight, 'should purchase a rich mantle that I bring,' and he took from the coffer the richest and most beautiful mantle that ever was seen, for besides the pearls and precious stones with which it was beautified, there were figured on it all the birds and beasts in nature, so that it looked like a miracle.

"'On my faith,' said the queen, 'this cloth could only have been made by that lord that can do everything.' 'It is the work of man,' replied the old knight, 'but rarely will one be found to make its fellow. It should belong to wife rather than maiden, for all that wear it *shall never have dispute with her husband.*' Britna answered, 'If that be true it is above all price. I will give for it whatsoever you ask.' And Lisuarte bade him demand what he would for the mantle and crown."

In the "Cento Novelle Antiche," a composition prior to that of the "Decameron" of Boccaccio, is the story of a Greek king who is informed by one of the most learned of his subjects, whom he had imprisoned, that there was a worm in one of his most precious jewels. The gem being dashed to pieces the animal is found, and the captive gratified with a whole loaf each day. At length the king asks him, "Whose son am I?" He is answered that he sprang from a

baker; a piece of unexpected intelligence, which is confirmed by the queen-mother on her being sent for, and compelled by threats to confess the truth. Being finally asked how he came to know all these things, the wise man replies that the heat of the gem had suggested his answer, and he had discovered his majesty's pedigree from the gifts of bread he had received for this and other answers.

A similar story to this is in the "Arabian Tales," where three sharpers introduce themselves to a sultan, the first as a skilful lapidary, to whom a precious stone is shown, in which he declares there is a flaw; the jewel being cut in two a blemish is discovered.

Another story is taken from the "Gesta Romanorum," where the Emperor Leo commands three statues of females to be made; one has a golden ring on her finger, pointing forwards; another, the ornament of a golden beard; the third, a golden cloak and purple tunic: whoever should steal any of these ornaments was to be punished by an ignominious death. (See "Gower's Confessio Amantis," lib. v.)

Among the romantic episodes in connection with precious stones, which abound in the pages of old travellers, none can exceed in interest those recorded by the famous Messer Marco Polo (died 1323), who spent six-and-twenty years in exploring the Asiatic continent; first of Europeans, he penetrated into the Celestial Empire, into India, across the Ganges, and into the great Indian Archipelago—regions previously unknown to Europe, and concealed in the deep shadows of ignorance, superstition, and fable. What he saw,

he described with simplicity and exactness. Later research has but confirmed his accuracy, and in so doing justified his fame. "He was the creator," says Malte-Brun, "of the modern geography of Asia; he was the Humboldt of the thirteenth century; and his travels will always remain—*monumentum aere perennius*—an imperishable monument of his genius, truthfulness, and courage."

Many of the strange stories related by Marco Polo have been considered extravagant or fictitious, and when the work first appeared it was ridiculed as such. After his death, the same feeling of incredulity prevailed, and he was personated (à la Munchausen) at masquerades by some wit or droll. Many learned men of past times have borne testimony to his character, and most of the substantial parts of his work have been authenticated by subsequent travellers. A most able and ample vindication of Marco Polo is in the English translation of his works by William Marsden, F.R.S., and especially in the exhaustive "Book of Ser Marco Polo," by Colonel Henry Yule, C.B.

Marco Polo, writing of the kingdom of Mutfili (Motupallé), tells us "how diamonds are got." Among the mountains, "there are certain great and deep valleys, to the bottom of which there is no access. Wherefore the men who go in search of the diamonds take with them pieces of flesh, as lean as they can get, and these they cast into the bottom of a valley. Now there are numbers of white eagles that haunt these mountains, and feed upon the serpents. When the eagles see the meat thrown down, they pounce upon it,

and carry it up to some rocky hill-top, where they begin to rend it. But there are men on the watch, and as soon as they see that the eagles have settled, they raise a loud shouting to drive them away. And when the eagles are thus frightened away, the men recover the pieces of meat, and find them full of diamonds, which have stuck to the meat down at the bottom. For the abundance of diamonds down there in the depths of the valleys is astonishing, but nobody can get down, and if one could, it would be only to be incontinently devoured by the serpents which are so rife there.

"There is also another way of getting the diamonds. The people go to the nests of those white eagles, of which there are many, and in their droppings they find plenty of diamonds which the birds have swallowed in devouring the meat that was cast into the valleys. And when the eagles are taken, diamonds are found in their stomachs." "The strange legend related here," observes Colonel Yule, in his "Travels of Messer Marco Polo," "is very ancient and very widely diffused. Its earliest known occurrence is in the Treatise of St. Epiphanius, Bishop of Salamis in Cyprus, concerning the twelve jewels in the *Rationale*, or breastplate of the Hebrew high-priest, a work written before the end of the fourth century, wherein the tale is told of the jacinth. It is distinctly alluded to by Edrisi, who assigns its locality to the land of the Kirkhir (probably Khirghiz), in Upper Asia. It appears in Kazwini's 'Wonders of Creation,' and is assigned by him to the Valley of the Moon, among the mountains of Serendib. Sindbad the

Sailor relates the story, as is well known, and his version is the closest of all to our author's. It is found in the Chinese Narrative of the Campaigns of Hulaku, translated by both Rémusat and Pauthier. It is told in two different versions, once of the diamond and again of the jacinth of Serendib, in the work on Precious Stones by Ahmed Taifáshi. Nicolo Conti relates it of a mountain called Albenigaras, fifteen days' journey in a northerly direction from Vijayanagar ; and it is told again, apparently after Conti, by Julius Cæsar Scaliger. It is related of diamonds and balasses in the old Genoese MS. called that of Usodimare. A feeble form of the tale is quoted contemptuously by Garcias from one Francisco de Tamarra ; and Haxthausen found it a popular legend in Armenia."

Marco Barbaro, in his account of the Polo family, gives the following tradition :—" From ear to ear the story has passed till it reached mine, that when the three kinsmen arrived at their home, they were dressed in the most shabby and sordid manner, insomuch that the wife of one of them gave away to a beggar that came to the door one of those garments of his, all torn, patched, and dirty, as it was. The next day he asked his wife for that mantle of his, in order to put away the jewels that were sewn up in it ; but she told him she had given it to a poor man, whom she did not know. Now, the stratagem that he employed to recover it was this. He went to the bridge of Rialto, and stood there turning a wheel, to no apparent purpose, but as if he were a madman, and to all those who crowded round to see what prank was this, and asked him why he did it, he answered, 'He'll come if God

pleases.' So after two or three days he recognized his old coat on the back of one of those who came to stare at his mad proceeding, and got it back again. Then, indeed, he was judged to be quite the reverse of a madman! And from those jewels he built in the contrada of S. Giovanni Grisotomo a very fine palace for those days, and the family got among the vulgar the name of the *Cá Million*, because the report was that they had jewels to the value of a million of ducats; and the palace has kept that name to the present day—viz., 1566."

Ramusio, in his account of Marco Polo, gives, on *traditional authority*, a romantic story of the arrival of the Polos at Venice, laden with riches, but so changed in appearance and dress that they were not recognized. "They repaired to their own house, which was a noble palace, and found several of their relations still living in it, who, not knowing of their wealth, and probably considering them, from their coarse and common attire, poor adventurers returned to be a charge upon their families. The Polos, however, took an effectual mode of quickening the memories of their friends, and insuring a loving reception. They invited them all to a grand banquet. When their guests arrived, they received them richly dressed in garments of crimson satin of oriental fashion. When water had been served for the washing of hands, and the company summoned to table, the travellers, who had retired, appeared again in still richer robes of crimson damask. The first dresses were cut up and distributed among the servants, being of such length that they swept the ground, which was the mode in those days

with dresses worn within doors. After the first course they again returned, and came in dressed in crimson velvet, the damask dresses being likewise given to the domestics ; and the same was done at the end of the feast with their velvet robes, when they appeared in the Venetian dress of the day.

"The guests were lost in astonishment, and could not comprehend the meaning of this masquerade. Having dismissed their attendants, Marco Polo brought forth the coarse Tartar dresses in which they had arrived. Slashing them in several places with a knife, and ripping open the seams and the linings, there tumbled forth rubies, sapphires, emeralds, diamonds, and other precious stones, until the whole table glittered with inestimable wealth acquired from the munificence of the Grand Khan, and conveyed in this portable form through the perils of their long journey. The company were out of their wits with amazement, and now clearly perceived what they had first doubted, that these were in very truth those honoured gentlemen, the Polos, and accordingly paid them great respect and reverence.

"When the fame of this banquet and the wealth of the travellers became known throughout Venice, all the city, noble and simple, crowded to do honour to the extraordinary merit of the Polos. Marco was the hero of the day, and, as he always spoke of the wealth of the Grand Khan in round numbers, he was called Messer Marco Millioni."

Sir John Mandeville's account of "the Great Chan of Cathay, of the Royalty of his Palace, and how he

sits at meat; and of the great number of officers that serve him," borders on the romantic and the incredible.

He prepares the reader, however, in his "Prologue" for what is in store for him. He says, "I, John Mandeville, Knight, albeit I be not worthy, who was born in England, in the town of Saint Albans, passed the sea in the year 1232, on the day of St. Michael; and hitherto have been a long time over the sea, and have seen and gone through many divers lands, and many provinces and kingdoms, and isles, and have passed through Tartary, Persia, Ermony (Armenia) the Little and the Great; through Libya, Chaldea, and a great part of Ethiopia; through Amazonia, India, the Less and the Greater, a great part; and throughout many other isles that are about India; where dwell many divers folks, and of divers manners and laws, and of divers shapes of men."

He describes the palace of the Great Chan at Caydon, and his "mountour" in the middle of it, "all wrought of gold, and of precious stones, and great pearls, and at the four corners are four serpents of gold; and all about there are made large nets of silk and gold, and great pearls hanging all about it. . . . the hall of the palace is full nobly arrayed, and full marvellously attired on all parts, in all things that men apparel any hall with. And first, at the head of the hall is the emperor's throne very high, where he sits at meat. It is of fine precious stones, bordered all about with purified gold, and precious stones, and great pearls. And the steps up to the table are precious stones, mixed with gold. And at the left

side of the emperor's seat is the seat of his first wife, one step lower than the emperor; and it is of jasper, bordered with gold and precious stones. And the seat of his second wife is lower than his first wife; and is also of jasper bordered with gold, as that other is. And the seat of the third wife is still lower, by a step, than the second wife; for he has always three wives with him wherever he is. And after his wives, on the same side, sit the ladies of his lineage, still lower, according to their ranks. And all those that are married, have a counterfeit, made like a man's foot, on their heads, a cubit long, all wrought with great, fine, and orient pearls. . . . . The emperor has his table, alone by himself, which is of gold and precious stones; or of crystal, bordered with gold, and full of precious stones; or of amethysts, or of lignum aloes, that comes out of paradise; or of ivory, bound and bordered with gold.

"At great feasts men bring before the emperor's table great tables of gold, and thereon are peacocks of gold, and many other kinds of different fowls, all of gold, and richly wrought and enamelled; and they make them dance and sing, clapping their wings together, and making great noise; and whether it be by craft or necromancy I know not, but it is a goodly sight to behold. . . . . Also above the emperor's table and the other tables, and above a great part of the hall is a vine, made of fine gold, which spreads all about the hall; and it has many clusters of grapes, some white, some green, some yellow, some red, and some black, all of precious stones: the white are of crystal, beryl, and iris; the yellow, of topazes; the

red, of rubies, grenat, and alabraundines; the green, of emerald, of perydoz, and of chrysolites; and the black, of onyx and garnets. And they are all so properly made that it appears a real vine bearing natural grapes. . . . . And all the vessels that men are served with, in the hall, or in chambers, are of precious stones, and especially at great tables, either of jasper, or of crystal, or of amethyst, or of fine gold. And the cups are of emeralds, sapphires, or topazes, of perydoz, and of many other precious stones.

"All the barons (of the Chan's court) have crowns of gold upon their heads, very noble and rich, full of precious stones, and great orient pearls . . . . their robes are embroidered with gold all about, and dubbed full of precious stones and of great orient pearls, full richly . . . . , the four thousand barons are divided into four companies, and every thousand is clothed in cloths all of one colour, and so well arrayed, and so richly, that it is marvel to behold. The first thousand, which is of dukes, earls, marquises, and admirals, all in cloths of gold, with tissues of green silk, and bordered with gold, full of precious stones. The second thousand is all in cloths, diapered, of red silk, all wrought with gold, and the orfrayes set full of great pearls and precious stones, full nobly wrought. The third thousand is clothed in cloths of silk, of purple, or of India. And the fourth thousand is in clothes of yellow. And all their clothes are so richly and nobly wrought with gold and precious stones, and rich pearls, that if a man of this country had but one of their robes he might well say that he should never be poor. For the gold, and the precious stones, and the

great orient pearls are of greater value on this side the sea than in those countries."

Sir John Mandeville describes the palace of the Emperor, Prester John, in the city of Susa, as "so rich and noble that no man can conceive it without seeing it. And above the chief tower of the palace are two round pommels of gold, in each of which are two large carbuncles, which shine bright in the night. And the principal gates of his palace are of the precious stones called sardonyx; and the border and bars are of ivory; and the windows of the hall and chambers are of crystal; and the tables on which men eat, some are of emerald, some of amethyst, and some of gold full of precious stones; and the pillars that support the tables are of the same precious stones. Of the steps approaching his throne where he sits at meat, one is of onyx, another crystal, another green jasper, another amethyst, another sardonyx, another carnelian, and the seventh, on which he sets his feet, is of chrysolite. All these steps are bordered with fine gold, with the other precious stones, set with great orient pearls. The sides of the seat of his throne are of emeralds, and bordered full nobly with gold, and dubbed with other precious stones and great pearls. All the pillars in his chamber are of fine gold with precious stones, and with many carbuncles, which give great light by night to all people. . . . . The frame of his bed is of fine sapphires blended with gold to make him sleep well." (See page 60.)

The descriptions given by old travellers of Oriental luxury are very curious. In the account of Constantinople by Cornelius Haga, ambassador of the Nether-

lands in 1612 (Harleian Collection), he describes the state of the Grand Turk at that period. "He sat under a most rich and sumptuous cloth of state supported by four pillars of marble, somewhat elevated from the ground in manner of a bed, and serving for a seat, covered over with most rich and costly cloth of gold, which was set so full of diamonds, rubies, pearls, and other precious stones, that it showed like the sky bedecked with a multitude of stars. Before him there stood a standish of ink, beautified with many precious stones; all the chamber being hung about with most costly hangings, embroidered and embossed with gold," etc.

In the Harleian Collection is also "A true relation without all exception of Strange and Admirable Accidents which lately happened in the Kingdom of the Great Magor, or Mogul," 1622, in which we find "The Magor doth every year weigh himself in a balance made for that purpose, the scales of which are all of massive gold, richly beset with precious stones. First, he weigheth himself with weights of silver, next with weights of gold, and, lastly, with jewels and precious stones. His weight of silver and gold, he giveth away liberally at his pleasure; after he is weighed he mounteth unto his throne, and then he throweth amongst the standers by a great quantity of silver and gold, made hollow, like to the form of nutmegs, and such other spices, which his country doth afford. These ceremonies being ended, he beginneth to carouse and largely to drink with his nobles, till they all be drunk."

As a specimen of Oriental exaggeration we may

instance the account given of the accumulated treasures of the Fatimites which fell to Saladin; among these were, we are assured, no less than seven hundred pearls, each of which was of a size that rendered it inestimable; an emerald a span long, and as thick as the finger.

In the Eastern mind, youth, beauty, and precious stones were the meed of Paradise. In a conflict under the walls of Emĕsa, between the Saracens and the Christians (A.D. 635), an Arabian youth, cousin of the sanguinary Kaled, was heard aloud to exclaim, "Methinks I see the black-eyed girls looking upon me; one whom, should she appear in this world, all mankind would die for love of her. And I see in the hand of one of them a handkerchief of green silk, and a cap of precious stones, and she beckons me, and calls out, 'Come hither quickly, for I love thee.'" With these words charging the Christians, he made havoc wherever he went, until he was struck through with a javelin.

It was the exaggeration of old travellers, like Parrazano and Jacques Cartier, and those of Englishmen who had lately made their way from America, that induced the gold and jewel seekers in Elizabeth's reign to traverse stormy seas, to fight with the Spaniards, and, in fact, with anything that came in their way.

These traditions were carefully gathered up in England, and set forth in a document which appears to have been drawn up for Sir Humphrey Gilbert's guidance in 1581 or 1582, when fitting out an expedition to America. There we are told of the exceeding

wealth of the natives and the surprising richness of the country. Great pieces of pure gold, as large as a man's fist, were to be picked up at the heads of some of the rivers, and there were plenty of gold and silver mines that could be worked without trouble. In every cottage there were a store of pearls, and in some houses they were to be measured by the peck.

The Spaniards had propagated wild stories of the wealth that abounded in the southern hemisphere. There was much truth, however, in these reports. In 1511 Cortes had set forth on his expedition to Mexico. Among the instructions given him by the Spanish Government was—"after using his best efforts for the conversion of the Indians, to impress upon them the grandeur and goodness of his royal master, to invite them to give their allegiance, and to manifest it by regaling him with such *comfortable presents of gold and precious stones* as, by showing their own goodwill, would secure his favour and protection." The latter recommendation was, no doubt, to be more deeply impressed on the Indians than the former. Accordingly, Cortes received magnificent presents from Montezuma, the Mexican Emperor, including a vast quantity of precious stones.

When Vasco Nunez made his first discovery of the Pacific from the heights of Quaraqua, he had passed through Indian districts, the inhabitants of which possessed pearls and gold in abundance, and gave them freely to the Spaniards in exchange for beads, bells, and trinkets. The cacique, or chief, of Tumaco gave Nunez jewels of gold weighing 614 crowns, and two hundred pearls of great size and beauty, excepting

that they were somewhat discoloured, in consequence of the oysters having been opened by fire.

The cacique, seeing the value which the Spaniards set upon the pearls, sent a number of his men to fish for them at a place about ten miles distant. Certain of the Indians were trained from their youth for this purpose, so as to become expert divers and to acquire the power of remaining under water a long time.

So great was the quantity of pearls in these regions that the cacique of one of the islands offered Morales and Pizarro, in 1515, as a token of his vassalage to the King of Castile, an annual tribute of one hundred pounds weight of pearls.

Precious stones have been from earliest times the symbols of power, excellence, and beauty.

Ezekiel, in his prophecy of the ruin of Tyre and Sidon, in utterances of incomparable beauty, alludes to the regal splendours of Phœnicia, and its abundance of precious stones. "Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle. . . . Thou hast walked up and down in the midst of *the stones of fire*" (chap. xxviii. 13, 14).

The apostle John, in his rocky and desolate island of the Ægean Sea, saw the celestial visions which made his place of banishment a heavenly paradise, and in language sublime and inspired, employed the most precious objects of the earth to typify the glory that was revealed. Thus he saw the Mighty One on

His throne in heaven, His countenance like a jasper and a sardine stone, so transcendent was His brightness. He saw a rainbow about the throne, like unto an emerald.

The vision of the New Jerusalem represents the gates as of pearl, Christ being the Pearl of "great price." "The building of the wall of it was of jasper, and the city was pure gold like unto clear glass. And the foundations of the wall were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst."

Such heavenly brightness to which no night could come—far, far beyond the lustre of the rarest jewels, for "the Lord God giveth them light."

Milton, in "Paradise Lost," describes the Fiend on his wanderings:—

"Far distant he descries
Ascending by degrees magnificent
Up to the wall of heaven a structure high;
At top whereof, but far more rich, appear'd
The work as of a kingly palace-gate,
With frontispiece of diamond and gold
Embellish'd; thick with sparkling orient gems
The portal shone, inimitable on earth
By model, or by shading pencil drawn."

Underneath the Angels' stair at the Gate of Heaven—

"A bright sea flow'd
Of jasper, or of liquid pearl."

In Taylor's "Golden Grove," there is a striking passage in the "Meditation on Heaven" :—

"That bright eternity,
Where the great King's transparent throne
Is of an entire jasper stone ;
There the eye
O' the chrysolite,
And a sky
Of diamonds, rubies, and chrysoprase,
And, above all, Thy holy face,
Make an eternal clarity.
When Thou Thy jewels dost bind up, that day
Remember us, we pray.
That where the beryl lies,
And the crystal 'bove the skies,
There Thou mayst appoint us a place
Within the brightness of Thy face ;
And our soul
In the scroll
Of life and blissfulness enroll,
That we may praise Thee to eternity."

Lucian, in his very curious "True History," the real origin of so many fabulous voyages and travels, brings his adventurers, after a visit to the moon, to the Island of the Blessed, where the city has palaces of gold and ramparts of emerald ; its gates are of cinnamon-wood ; its pavements are of ivory ; its temples are built of beryl, with altars of amethyst.

As an imagery of beauty and excellence, we find precious stones employed in the description of some fair spots of the earth. Thus, Damascus is called by the Orientals the pearl girded with emeralds, on account of the beautiful gardens that surround its whitened walls.

So we have Ireland, the emerald isle, first gem of the sea. Thomas Moore, writing from Bermuda, describes

> "Those leafy isles upon the ocean thrown,
> Like studs of emerald o'er a silver zone."

The Caliph Omar (A.D. 638) required his lieutenant Amrou to give him a description of Egypt. Amongst other matters, he stated that, "according to the vicissitudes of the seasons, the face of the country is adorned with a silver wave, a verdant emerald, and the deep yellow of a golden harvest."

Milton, in "Comus," mentions—

> "All the seagirt isles
> That, like to rich and various gems, inlay
> The unadorned bosom of the deep."

The Mohammedan Paradise is stated by the followers of the false prophet to be situated above the seven heavens (or in the seventh heaven), and next under the throne of God. The description of it is rich and dazzling. The very stones are pearls and jacinths, the walls of its buildings are of gold and silver, and the trunks of all its trees are of gold. The pebbles in the rivers of Paradise are rubies and emeralds; the fruits on the trees are pearls and emeralds. Besides sensual gratifications such as Mohammed alone could describe for his followers, each one admitted to Paradise will have a tent erected for him of pearls, jacinths, and emeralds, of a very large extent. They will be adorned with bracelets of gold and precious stones, and crowns set with pearls of incomparable lustre.

The Mohammedans say that the Archangel Gabriel revealed the Koran to Mohammed by parcels—some at Mecca and some at Medina—at different times during the space of twenty-three years, as the exigencies of affairs required; giving him the consolation, however, to show him the whole (which they say was bound in silk, and adorned with gold and precious stones of Paradise) once a year.

In the Talmud it is said that Noah had no other light in the Ark than that furnished by precious stones. So Abraham, who was very jealous of his numerous wives, and kept them shut up in an iron city, which he built for that purpose, with walls so high as to exclude the light of day, but the whole city was illuminated by a great bowl full of jewels.

The Chinese say there are thirty-three stories of Heaven, in the uppermost of which Budhu, seated on a lotus, surveys all the world. The land of Fuh is yellow gold. Its gardens, groves, houses, and palaces are elegantly adorned with seven orders of gems. It is encircled with seven rows of trees, seven elegant networks, and seven fences of palisades. In the midst are seven towers of gems, seven flights of pearl stairs, seven pearly bridges, nine classes of lotus, etc.

According to the Persian system, the globe is said to rest on a vast sapphire, the reflection of which colours the skies.

Even the Pyramids have been clothed by Asiatic fabulists with precious attributes. The wealth of Rucma Vatsa, a ruler of Egypt, according to Asiatic tradition, was such that he raised three mountains,

called Rucṃ-adri, Rujat-adri, and Retu-adri, or the mountains of gold, silver, and precious stones.

The Pyramids, which are obviously the mountains indicated in the Hindoo records, were, it is presumed, originally cased with yellow, white, or spotted marbles, brought from the quarries of Arabia.

There were said to be under the throne or palace of Chosrou Parviz, a hundred vaults filled with treasures so immense that some Mohammedan writers tell us, their Prophet, to encourage his disciples, carried them to a rock, which, at his command, opened, and gave them a prospect through it of the treasures of Chosrou.

The 'Spanish "Alexandro el Magno," first published in 1782 by Sanchez from a MS. copy, apparently of the fourteenth century, contains a curious description of Babylon—a city, says the poet, abundant beyond all abundance, rich in the gifts of ages, safe from disease and distress, perfumed by nutmegs and nard, where all faces are joyous, and the three holy rivers flow over costly stones, some of which dispense a beautiful light, and others give health and strength. There is the emerald, brighter than a mirror; the jasper, which preserves from poison; the garnet, which casts out demons and destroys serpents; magnets, which rule over iron; the diamond, which can only be affected by the blood of kids; the topaz, which gives its own colour to all it approaches; the galuca, which makes its possessor happy and rich; the melocius, which discovers thieves; the idropicus, which deprives the moon of her colour and makes its possessor invisible; the sagita, which calls down the clouds; the coral, which wards off the thunderbolt

and preserves from violent death; the hyacinth, of the colour of day, that cures all diseases; the margarita, formed of dews; the peorus, whose colour cannot be described; the calatides, which makes bitter sweet; the solgoma (solisgemma), that creates the lightning, and the selenite, that waxes and wanes with the moon; the agate, that stops the course of rivers; the absinth, which, once heated, preserves its fires—in a word, every precious stone that possesses miraculous virtue, according to the learned assurances of Albertus Magnus, or the devout credulity of St. Isidore or Father Bartholomew Anglicus.

Symbolic precious stones by the early Christian artists have been alluded to by several ancient writers. Conspicuous among these was Marbodeus, Bishop of Rennes, who wrote (as before mentioned) at the commencement of the twelfth century.

The Rev. J. M. Neale, in his "Mediæval Hymns and Sequences," gives the translation of a "Prose" by Marbodeus, and also selections from his Commentary. The following are extracts from the work, and a few passages from the notes.

Diamond, the most beautiful, brilliant, and precious of all stones, signifies light, innocence, purity, life, and joy. *Ruby* signifies divine power and love, dignity and royalty. *Carbuncle*, with its red or blood colour, symbolizes Our Lord's Passion and Martyrdom. Five carbuncles placed on the cross represent the five wounds received by Christ. *Sardius*, of a purple red colour, typifies the martyrs who poured out their blood for Christ—

"The Sardius, with its purple red,
Sets forth their merit who have bled,
The martyr-band, now blest above,
That agoniz'd for Jesu's love."

The blue-coloured *Sapphire* is an emblem of heaven, virtue, truth, constancy, heavenly love, and contemplation.

"The azure light of Sapphire's stone,
Resembles that celestial throne,
A symbol of each simple heart
That grasps in hope the better part,
Whose life each holy deed combines,
And in the light of virtue shines."

In his "Commentary," Marbodeus says, "The Sapphire is of the colour of the sky. It signifies, then, that while they be yet on earth, set their affections on things above, and despise things terrestrial."*

The yellow *Topaz* signifies the goodness of God, love towards God, fruitfulness and faithfulness. Marbodeus says, "It signifies those who love God and their neighbour."

The *Emerald*, in its brilliant green, represents hope in immortality, exalted faith, and victory over trial and sin.

* St. Jerome, in his explanation of chapter xix. of the prophet Isaiah, asserts that the sapphire conciliates to the wearer the favour of princes, calms the fury of his enemies, dispels the enchantments, delivers from prison, and softens the wrath of Heaven. Epiphanes states that the vision which appeared to Moses on the mount was in a sapphire, and that the first tables of the law given by God to Moses were made of sapphire.

"The Emerald burns intensely bright,
With radiance of an olive light;
This is the faith that highest shines,
No need of charity declines,
And seeks no rest, and shuns no strife,
In working out a holy life."

The violet or purple-coloured *Amethyst* is emblematic of earthly sufferings, sorrow, deep love, and truth unto death.

"Last in the Holy City set,
With hue of glorious violet,
Forth from the Amethyst are rolled
Sparks crimson bright, and flames of gold.
The humble heart it signifies,
That with its dying Master dies."

The *Pearl* signifies humility, purity, innocence, and a retiring spirit.

We are told by Matthew Paris, that Pope Innocent, desirous to gain King John of England to his plans, and knowing that he was covetous, and a diligent seeker after costly jewels, sent him four gold rings adorned with precious stones, in token that the rotundity of the rings signified eternity; "therefore your royal discretion may be led by the form of them to pray for a passage from earthly to heavenly, from temporal to eternal things. The number of four, which is a square number, denotes the firmness of mind which is neither depressed in adversity nor elated in prosperity, which will then be fulfilled, when it is based on the four principal virtues—namely, justice, fortitude, prudence, and virtue. . . . . Moreover, the greenness of the emerald denotes faith; the clearness

of the sapphire, hope; the redness of the pomegranate denotes charity; and the purity of the topaz, good works. . . . In the emerald, therefore, you have what to believe; in the sapphire, what to hope for; in the pomegranate, what to love; and in the topaz, what to practise; that you ascend from one virtue to another, till you see the Lord in Zion."

The essence of all that is sacred in Lamaism is comprised under the name of what may be translated the "three" most precious jewels, viz., the "Buddha" jewel, the "doctrine" jewel, and the "priesthood" jewel—a kind of trinity, representing an essential unity.

Among the Bonaparte miniatures in the Mather Collection, at Liverpool, is one of the Empress Josephine, an enamel, after the original by Isabey. This celebrated artist used to relate, that while Josephine was sitting for her miniature, one morning, he asked her what jewels she would be painted in, and she, with a most sad and sweet expression of countenance, looked at him, and, with tears in her eyes, said, "I am about to change my state, and I have heard it said it is a custom in England, that when a true heart is severed from that it loves, that the women wear green, to denote to their friends that they are forsaken. Paint me also in emeralds, to represent the undying freshness of my grief, but let them be surrounded with diamonds, to portray the purity of my love."

This was to Isabey a mystery; and he was so much affected by the earnestness and simplicity of her manner, that he dared not ask for an explanation,

though he soon learned from rumour the truth of the meaning; for at this very time Napoleon had asked from the Emperor of Austria the hand of Marie Louisa, and had, at the solicitation of Josephine, given her that suite of jewels in which she went to the levée at the Tuileries for the last time as the wife of Napoleon.

Montalembert, in his "Monks of the West," relates an interesting anecdote of what was called the "Xenodochium," an asylum for the poor and strangers, formed among the monastic precursors in the East, and from that time a necessary appendage to every monastery. The most ingenious combinations, and the most gracious inspirations of charity, are to be found in their history. A certain monastery served as an hospital for sick children, and another was transformed by its founder, who had been a lapidary in his youth, into an hospital for lepers and cripples. "Behold," he would say, while showing to the ladies of Alexandria the upper floor, which was reserved for women, "behold my jacinths." In conducting his visitors to the floor below, where the men were placed, he would exclaim, "See my emeralds."

In a love-song, dating about the year 1200 (Harleian MSS., Brit. Museum), we have—

> "Heo is coral for godnesse,
> Heo is rubie of ryghtfulnesse,
> Heo is cristal of clannesse."

In the "Life of St. Pelagian" (Caxton's "Golden Legend") we read: "As the bysshop sange masse in the cyte of Usanance, he saw thre dropes ryghte clere all of one grateness, which were upon the aulte[illegible]nd

al thre ranne togyder into a precyous gemme; and when they had set thys gemme in a crosse of golde, al the other precyous stones that were there, fyllen (fell) out; and this gemme was clere to them that were clene out of synne, and it was obscure and dark to synners."

The peculiar cast of romantic invention was admirably suited to serve the purposes of superstition.

Emmerson has some fine sentiments on precious stones:—

> "They brought me rubies from the mine,
> And held them to the sun;
> I said, 'They are drops of frozen wine
> From Eden's vats that run.'
> I look'd again—I thought them hearts
> Of friends, to friends unknown;
> Tides that should warm each neighbouring life
> Are lock'd in sparkling stone.
> But fire to thaw that ruddy snow,
> To break enchanted ice,
> And give love's scarlet tides to flow,—
> When shall that sun arise?"

In the curious and rare book of Sylvanus Morgan, "The Sphere of Gentry" (1661), the *Diamond* is represented as the emblem of fortitude, and its motto, "In æternum." The *Sapphire* denotes prudence, "distinguished by their sex, viz., male and female, whereof the bluest are thought to be the male." The *Ruby* displays the virtue of charity. The *Topaz*, "the colour of justice in the throne—in blazon attributed to gold." The *Emerald*, an emblem of hope. The *Pearl*, "attributed to the metal silver, but not properly among the precious stones, by reason it is ingendred

from shell-fish and the heavenly dew, and is not of that antiquity by its mother's side as the other gems are, though it may be reckoned as the chief, as being produced of a globular form; but in blazon by precious stones. I conceive argent ought rather to be blazoned crystal and *furres* in arms (which are not metals) may be blazoned Pearle. However, all precious stones are generated by their father, air, and mother, earth, which at this time had but the vegetative faculty; and it matters not whether the pearle or crystal had the greatest antiquity, however, the whiteness of it is attributed to the divine grace of faith." The *Amethyst* denotes temperance, magistracy, and worship.

The heraldic coat "that is displayed by gems and precious stones, is *Insignia Gentilitiæ*, declaring the stock or stem from whence they sprung; and he that finds the first matter must find also the first mover, and will be able to demonstrate that honour is theological, philosophical, and moral in the soul, matter, and form."

A more rational heraldic or symbolical meaning of precious stones was given by our great art critic, Ruskin, in the course of a lecture given by him at the London Institution, in February, 1876, in which heraldic stones and colours were alluded to. Heraldry, Mr. Ruskin complained, was despised by modern science, but yet, as understood by our ancestors, it had a deep and important meaning. *Or*, or gold, which was represented by the topaz, stood between light and darkness; *écarlate* was the sacred colour of the living flesh, as represented in the blush of the virgin and the flush of valour on the cheek of the

young warrior. *Vert* was the green of the emerald, and *gules* was rose-coloured, from the Persian word, "gul;" a *rose-azure* was the clear, sacred blue of the sky, typical of the joys of heaven. The ruby and sapphires were, in fact, the same stones, and in combination produced the purpura, or purple, which formed the covering of the tabernacle. Out of the above colours came the combination of the rainbow. *Argent* typified the silver colour of the hoar-frost, and *sable* meant sand, in which the diamond was always found. *Grey* was the colour of the pearl, and suggested humility; and thus all the phrases of heraldry which applied to colour and to precious stones, although now looked upon as jargon, had a deep symbolic meaning.

Chaucer, in the "Romaunt de la Rose," describes Richesse.

"About her necke, of gentle entaile, (workmanship)
Was set the riche chevesaile, (necklace)
In which ther was ful grete plente
Of stonis clere and faire to se.
* * * * *
The barris (part of a buckle) were of golde ful fine
Upon a tissue of sattin,
Ful hevie and nothing light,
In everiche was a besaunt wight. (weight)
Upon the tresses of Richesse,
Was sett a circle of noblesse,
Of brende (burnished) golde that ful light yshone;
So fair, trow I was nevir none.
But he were conning for the nones (well skilled)
That could devisin all the stones,
That in the circle shewin clere,

It is a wonder thing to here,
For no man could or preis (value) or gesse
Of hem the value or richesse.
Rubies ther wer, saphirs, ragounces (jacinths)
And emeraudes more than two ounces."

In Chalkhill's "Thealma and Clearchus" Clarinda is thus described :—

"Her upward vesture
Was of blue silk, glistering with stars of gold,
Girt to her waist by serpents, that enfold
And wrap themselves together, so well wrought,
And fashioned to the life, one would have thought
They had been real. Underneath she wore
A coat of silver tinsel, short before,
And frhg'd about with gold ; white buskins hide
The naked of her leg, they were loose tied
With azure ribands, on whose knots were seen
Most costly gems, fit only for a queen.
Her hair bound up like to a coronet
With diamonds, rubies, and rich sapphires set."

Gavin Douglas, in his "Palace of Honour," describes Queen Margaret (Tudor) of Scotland :—

"Amidst them borne within a golden chair,
O'erfret with pearls and colours most preclear,
That drawen was by hackneys all milk white,
Was set a queen as lily sweetly fair,
In purple robe hemmed with gold ilk-where ;
With gemmed clasps closed in all perfite,
A diadem most pleasantly polite,
Sat on the tresses of her golden hair,
And in her hand a sceptre of delight."

In the poems of Jacopo de Lentino, an Italian poet (1250), translated by Mr. G. D. Rosetti, are

several graceful allusions to precious stones. The following is a specimen :—

> "Sapphire, nor diamond, nor emerald,
> Nor other precious stones past reckoning;
> Topaz, nor pearl, nor ruby, like a king,
> Nor that most virtuous jewel, jasper called,
> Each counted for a very marvellous thing,
> Is half so excellently gladdening
> As is my lady's head uncoronalled," etc.

The comparison even of so much rarity and beauty is not worthy the merits of his lady-love.

Herrick portrays his mistress :—

> "How rich and pleasing thou, my Julia, art,
> In each thy dainty and peculiar part!
> First for thy Queen-ship on thy head is set
> Of flowers a sweet commingled coronet;
> About thy neck a carcanet is bound,
> Made of the ruby, pearl, and diamond;
> A golden ring that shines upon thy thumb;
> About thy wrist the rich dardanium;
> Between thy breasts, than down of swan more white,
> There plays the sapphire with the chrysolite;
> No part besides must of thyself be known,
> But by the topaz, opal, calcedon."

In Thomas Lodge's poems we have a pretty conceit :—

> "Her eyes are sapphires, set in snow,
> [illegible]g heaven by every wink."

In Sh[illegible]'s "Pericles," Ceremon says :—

> "She is alive; behold
> Her e[illegible]ases to those heavenly jewels
> Which P[illegible]s hath lost,
> Begin to part their fringes of bright gold;

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The diamonds of a most praised water,
Appear, to make the world twice rich."

In his poem the "King's Quaire," King James of Scotland has described, when a princely prisoner at Windsor, how he fell in love with Lady Jane Beaufort, as she walked in the garden there, unconscious of the admiration of the young prisoner. Suddenly his eyes fell on —

"The fairest, or the freshest young flower,
That ever I saw, methought, before that hour,
For which sudden abate anon astart
The blood of all my body to my heart."

The dress of the maiden is then described; her golden hair fretted with pearls and fiery rubies, emeralds, and sapphires; on her head a chaplet of plumes, red, white, and blue, mixed with quaking spangles; about her neck a fine gold chain with a ruby in the shape of a heart:—

"That as a spark of fire so wantonly
Seemed burning upon her white throat."

In Calderon's "Love after Death," one of his happiest Moorish plays, the wedding of Clara and Alvaro is celebrated, after the simple Moorish custom, by the bestowal and acceptance of the bridegroom's gifts. There are rich jewels, which are to cost the ill-fated bride her life, and they are to fo[illegible] clue for her unhappy husband in his search for h[illegible]rer. The bridegroom addresses Clara thus:—

"Gifts with thee, fair paragon,
Lose their worth, defective s[illegible];
Diamonds on the sun besto[illegible]ng,
I its due but give the sun.

Cupid here, with arrows fleet
Armed, from me receive ; so learning,
E'en when diamond, Cupid's yearning
To prostrate him at thy feet.
On this string, in pearly whiteness,
Glisten tears for thine adorning,
Fallen from the eyes of morning,
Seeing thee outshine her brightness.
Emeralds this fair eagle moulding
Make my hope's fresh colour known ;
For an eagle's eye alone
Can endure my sun beholding.
Here thy turban to hold fast,
Take this ruby clasp ; for I
May my girdle now untie
In my fortune's port at last."

Clara has accepted the presents, the lovers' hands are joined, and they are receiving the congratulations of their friends, when the sound of a distant trump tells of the enemy's approach. Alvaro, who is appointed to an active part against the enemy, parts sadly from Clara, who accompanies her father to his fortress of Galera. This fortress is the first that is besieged. Clara's father falls on the ramparts, and the Spaniards having fired the city, Alvaro makes his way to the burning house, and returns, bearing in his arms the bleeding form of his beautiful bride, mortally wounded by a soldier, who robbed her of her fatal jewels.

Alvaro makes a vow to discover the murderer of Clara, and, for this purpose, visits the Christian camp in disguise. Chance favours him, for some soldiers have been gambling, and had a dispute over their game, and they take the stranger for their umpire.

They show him the stake; it is a Cupid made of diamonds. Alvaro knows it directly for his own marriage gift to his dead wife. He begs to see its owner, who, the soldiers tell him, won it a few weeks ago in the sack of Galera. This man, Garces, recounts the fearful tragedy to him :—

"I rushed in, found her
So adorned with gems, so garnished
With rich jewels, that she seemed some
Fair, her lover's steps awaiting;
Not for burial deck'd, but bridal.
Seeing such beauty, I, for ransom
Of her life, her love requested.
But she, soon as I had grasped her
By one white hand, spake thus: 'Christian,
Since my death to thee were shameful,
For a woman's blood can brighten
Sword of no man, but must stain it,
Let these gems content thy longing;
Leave untouched the faith well guarded
Of a breast which holds love's secret
As a thing not yet known plainly.'
But I seized her."

After an interruption from Alvaro, who says—

"Stop this moment!
Hear me! Go not forward; stay thee;
Seize her not!—What am I saying?
Speak on as to one who cares not"—

Garces continues—

"Then she cried for some defender
Of her life and fame. I, hearkening
To the steps of men approaching,
Saw one conquest from me taken,

And not both to lose determined ;
Nor that others should be sharers
In the riches I had seized on.
So the thought of love I changèd
Straightway for the thought of vengeance
(For full swiftly passion passes
Out of one extreme to other),
And, driven on by fury nameless,
As in rage my arm uplifting
(E'en to tell such deed now shames me),
Or, as fierce a diamond jewel
And a string of pearls I snatched thence,
Which behind left a whole heaven
Of pure snow with veins of azure,
I her breast pierced."

Alvaro, who has with difficulty obtained the mastery of his passion, says, "Does this resemble that same stab?" while planting his dagger into the breast of Garces.

It is this play of Calderon's which, Sismondi says, "makes us better acquainted with the revolt of Granada than do the details of any author."

There is considerable romantic interest in the "Lennox" or "Darnley" jewel, now in the possession of the Queen. It was formerly in Horace Walpole's collection at Strawberry Hill, but, much to be regretted, he has not recorded how he became possessed of it. The jewel is thus noticed in the description of Strawberry Hill (1784)*:—"A golden heart

* Among the MSS. belonging to R. E. E. Warburton, Esq., of Arley Hall, co. Chester, is a letter dated Nov. 29th, 1792, from Horace Walpole to Lord Buchan, in which he declines to lend the Countess of Lennox's jewel. It is so rare and delicate that he never lets it go out of his hands.

set with jewels, and ornamented with emblematic figures enamelled, and Scottish mottoes made by order of the Lady Margaret Douglas, mother of Henry, Lord Darnley, in memory of her husband, Matthew Stuart, Earl of Lennox and Regent of Scotland, murdered by the Papists." By the command of the Queen, a description of this jewel was published in 1843 by the late Mr. Patrick Fraser Tytler.

The jewel is a golden heart, measuring two inches and one-eighth in each direction. Around it is this verse—

> "Qvha hopis stil constanly vith patience
> Sal obtein victorie in yair pretence;"

signifying, Who hopes still constantly with patience shall obtain victory in their claim. The old Scottish word "pretence" for claim appears to be of French derivation. On the outer face is a crown, surmounted with three white fleurs-de-lys upon an azure ground, and set with three rubies and an emerald. Beneath it is a heart formed of a sapphire, with wings enamelled blue, red, green, and yellow. These emblems are supported by enamelled figures representing Faith, Hope, Victory, and Truth. The jewelled crown opens, and within the lid is this device:—Two hearts united by a blue buckle, and a golden true-love knot pierced with two arrows, feathered with white enamel and barbed with gold, and above them the motto, "Qvhat ve resolv" ("What we resolve"). Below this device, in the cavity within the crown, are the letters "M.S.L." in a cipher, enamelled white, blue, and red, with a verdant chaplet over it. The heart of sapphire also opens, and within the lid is this device:—Two hands

conjoined, holding a green hunting horn by red cords, with this motto, rhyming to the former—"Deathe sal desolve" ("Death shall dissolve"). Within the cavity is a skull, with cross-bones, enamelled. The reverse of the heart is covered with devices, and bears the following verse around the margin :—

"My stait to yir I may comper
For zoo qvha is of bontes rair."
("My state to these I may compare
For you who are of goodness rare.")

The emblems are the sun in glory, amidst the azure starry skies, and the crescent moon. Below the sun is a salamander, crowned, amidst flames, and underneath this is the pelican in piety. Beneath the moon is the phœnix in the flames, and under it a man lying on the ground, with something resembling a royal crown on his side, so small as to be seen only with a magnifying glass ; out of the crown issues a sunflower. Behind him is a laurel (?), in which sits a bird, and on the leaves of the sunflower is a lizard. The heart opens, being hinged at the top, and within the lid are the following emblems :—A stake, such as is represented in pictures of martyrs, surrounded with flames, and in the flames a number of little crosses ; near it is a female figure on a throne, with a tiara on her head ; and above her appears a scroll, inscribed, "Gar tel my relœs" ("Cause tell my relief"). There appears next a complicated group of emblems—a figure with two faces and two bodies, the upper part evidently representing Time, with his forelock, wings, and hour-glass ; the back of his head presents a second face or mask ; and the lower portion of the figure, separated

by a marked line, is that of a demon, with cloven feet, standing on a celestial sphere. On one side, Time is pulling a naked female figure, meant for Truth, out of a well; on the other side is a representation of hideous black jaws, like the hell-mouth of mediæval art, from which issue flames and three winged demons. Above Time is a scroll, inscribed, "Tym gares al leir" ("Time causes all to learn"). Below Time, and immediately connected with the sphere under his feet, is another scroll, "Ze seim al my plesvr" ("You seem all my pleasure"). Lastly, in the lower part are two groups; a warrior with sword and shield, standing over another who is vanquished and overcome; on the ground, by his side, lies his shield, red, surmounted by a crown, and charged with a face; the fallen man seems to be pointing towards it. The other group is a crowned warrior with a drawn sword, holding a female by her dishevelled hair, as if about to kill her. To neither of these groups is attached any legend.

It will be seen that the jewel contains three distinct divisions, the front, the reverse, and the interior, in which are twenty-eight emblems, and six verses, or mottoes. All these emblems point to the truth of the tradition that the jewel was made for Margaret Douglas, Countess of Lennox, in memory of her husband. He, by maternal descent, was of the royal blood of Scotland, his mother being the Lady Anne Stuart, a daughter of John, Earl of Athol, brother of James II. She was of the blood royal of England, her mother being Margaret Tudor, the only daughter of Henry VII., and widow of James IV. of Scotland. Her father was Archibald Douglas, sixth Earl of

Angus. The letters M. S. L. are the initials of the name of the Countess of Lennox and her husband, Matthew Stuart Lennox, and Margaret Stuart Lennox. The salamander is the crest of the house of Lennox; the circumstance that here it is crowned may be in allusion to the royal descent of the Lady Margaret. The three fleurs-de-lys on an azure ground are the arms borne in the first quarter by Matthew Stuart, Earl of Lennox, being the royal arms of France, granted to his ancestor, Sir John Stuart, of Darnley, by Charles VII. of France.

The heart also is most emphatic, for it is the well-known emblem of the house of Douglas. The wings represent the soaring ambition of that house. The two little hearts, joined together not only by a true-love knot, but by a blue buckle, point to Lennox and Douglas, for both these ancient houses bear buckles in their arms.

The emblems, the pelican and the salamander, express great affection and great trials. The recumbent figure on the grass seems to represent the unfortunate Darnley. "He was not," says Mr. Tytler, "in his own right a king, but a king sprang from him, and the crown, as I have interpreted the little figure, placed, not upon his head, but in his side, expresses this; whilst the sunflower growing out of the crown, equally clearly denotes a royal scion, his son King James VI." The sun and phœnix Mr. Tytler regards as emblems of Queen Elizabeth.

The two warriors are supposed to allude to the death of Lennox, who being mortally wounded points to the crowned shield with a face on it, an emblem of

the young king, as if saying, "If the babe is well, all is well."

The crowned warrior seizing a lady by the hair, may indicate the temporary triumph of the Scottish Queen's party over the fortunes of the Countess of Lennox and the young king.

The stake surrounded by flames, the lady liberated and seated on a chair of state, and the emblems of Time and Truth, have to be considered. The first is an emblem, doubtless, of religious persecution. Lady Lennox had been reported a Roman Catholic, and as such became an object of suspicion and persecution by Queen Elizabeth. Three points in her life may offer a key to the complicated emblems in the group of Time and Truth. Her being slandered and threatened with loss of honour, birthright, and royal descent, is indicated by the jaws vomiting forth fire and lies, whilst Time pulling Truth from the well, marks the triumph of truth in the establishment of her legitimacy. The celestial sphere, with the words *ze seim*, etc., may allude to the bright influences which seemed to reign over her early days, her education at the court of Henry VIII., her marriage, and the favour she enjoyed from her sovereign, Mary of England—these were succeeded by her becoming under Elizabeth the victim of persecution and dissimulation. This temporary triumph of evil over celestial influences is represented by the double face of Time, and by half his body, in the shape of a demon, resting on the celestial sphere, and checking its motions. The lady enthroned, last feature of the group, points to the same story. "She is no longer" (to use Mr. Tytler's own

words) "at the mercy of her enemy, no longer in the miserable state in which she appears below, dragged by the hair, wretched and discrowned. She has regained her liberty, her honours are restored, her diadem sparkles on her brow, and she proclaims her release, *Gar Tel My Relæs.*"

From this examination it appears that this curious and ancient jewel contains internal evidence that it was made for Margaret, Countess of Lennox, in memory of her husband, the Regent, as a present to her royal grandson, the King of Scots.

Mr. Tytler supposes it to have been made about 1576 or 1577. He concludes by pointing out that in the spirit of the times, which delighted in *concetti*, the three inscriptions in the interior of the heart, may be anagrammatic, and they may be so transposed as to include the names of the countess, her husband, and Queen Elizabeth. *Tym gares al leir* will read, "Margaret is leal ;" *Gar Tel My Relæs—Mat. S. L. Ye. Real. Reg.*, for Matthew Stuart Lennox, the royal Regent ;" and *Ze Seim. Al. My. Plesvr*, may be read, "My P. L. Eliza rvles me."*

In April, 1866, the Rev. Mr. Blencowe exhibited, at a meeting of the Society of Antiquaries, a jewelled ornament consisting of an oval cameo in onyx, representing Queen Elizabeth, in profile to the left. It is set in a frame of rubies and table diamonds, the upper

* "Historical Notes on the Lennox or Darnley Jewel, the property of the Queen," 1843. Written by Patrick Fraser Tytler, Esq., in obedience to the order of the Queen, and printed by Her Majesty's command. London : W. Nichol, 4to, 85 pages, with a highly finished plate by Mr. H. Shaw, F.S.A.

part is in the form of a crown, and from the lower hangs a bunch of grapes formed of pearls. The entire height of the ornament is about two and a half inches. The workmanship of this cameo has been attributed to Coldoré, chief engraver to Henry IV. But apart from its artistic beauty, it has a romantic interest. William Barbor was, for his religion, in the reign of Queen Mary, brought to the stake in Smithfield to be burnt, but before the fire was lighted, news came of the queen's death, and the execution was stopped. In memory of this signal deliverance the jewel in question was made, inclosing a portrait of Elizabeth, by whose accession William Barbor had escaped such imminent danger.

CHAPTER III.

A CHAPLET OF PEARLS.

THERE is a magic charm in the PEARL that seems to have fascinated the world in various ages and countries. The modest splendour and purity of the jewel made it the favourite of all others among the Orientals.* Chares, of Mity-

* A Rabbinical story relates that Abraham, on approaching Egypt, locked Sarah in a chest, that none might behold her beauty. On arriving at the place of paying custom, he was asked for the dues, which he said he would pay. "Thou carriest clothes?" and Abraham offered for those, and gold and other things as they were asked, the required value. At length the collectors said, "Surely, it must be pearls that thou takest with thee?" and he only answered, "I will pay for pearls." Seeing that they could name nothing of value for which the patriarch was not willing to pay custom, they said, "It cannot be but thou open the box, and let us see what is therein." So they opened the box, and the whole land of Egypt was illuminated by the lustre of Sarah's beauty—far exceeding even that of pearls.

Gautama (Budda), 500 years B.C., on the birth of his child, received an ovation from his countrymen. Among the songs of triumph which greeted his ear, one especially, by his cousin, attracted him! He took off his necklace of pearls, and sent it to the minstrel.

lene, alludes to the Margaritæ necklaces as far more highly valued by the Asiatics than those made of gold. The Romans went wild over them, and of all the articles of luxury and ostentation known to them, pearls appear to have been most esteemed. Pompey, as the richest spoils of his victories in Asia, displayed in his procession into Rome, after his triumph over the third continent, among his treasures, thirty-three crowns made of pearls, a temple of the Muses with a dial on the top, and a figure of himself, formed of the same materials. This roused the ire of the Stoic Pliny, but contributed to the popular passion for obtaining these jewels. He remarks of Lollia Paulina (wife of the Emperor Caligula) that she was covered with emeralds and pearls, strung alternately, glittering all over her head, hair, bandeau, necklaces, and fingers, valued at forty millions of sesterces (£400,000).

Servilia, the mother of the famous Brutus, received from Julius Cæsar a pearl as a present which cost the donor £50,000. The celebrated pearls of Cleopatra, worn as ear-rings, were valued at £161,457.

The famous feat of swallowing a costly pearl, related of this queen, is recorded to have been tried, somewhat before, by Clodius, son of Æsopus the player, who, having discovered that dissolved pearls possessed the most exquisite flavour, did not confine his knowledge to himself, but gave one apiece to each of his guests to swallow.

In former times, powdered pearls were considered invaluable for stomach complaints!

Caligula wore slippers made of pearls; and Nero

formed of them sceptres for the characters on the stage, and couches for his amours.

The mystery that hung over the origin of the pearl doubtless added to its estimation. Pliny says it was produced by the dews of heaven falling into the open shell at the breeding-time. The quality varied with the amount of dew received, being lustrous if that was pure, dull if it were foul; cloudy weather spoilt the colour, lightning stopped the growth, but thunder made the shell-fish miscarry, and eject hollow husks, called bubbles (*physemata*). The same writer twits the ladies for their passionate fondness for pearl ear-rings. He relates that the shoal of pearl-oysters had a king, distinguished by his age and size, exactly as bees have a queen, wonderfully expert in keeping his subjects out of harm's way; but if the divers once succeeded in catching him, the next, straying about blindly, fell an easy prey. Though defended by a bodyguard of sharks, and dwelling amongst the rocks of the abyss, they cannot be preserved from ladies' ears.

Mandeville, whose ideas on precious stones are partly taken from Pliny, alluding to the diamond, says, "For right as the fine pearl congeals and grows great by the dew of Heaven, right so doth the true diamond; and right as the pearl by its own nature takes roundness, so the diamond by virtue of God takes squareness."

Benjamin of Tudela says:—"In these places" (about Kathipha, in the Indian Sea) "the stone called bdellius is found made by the wonderful workmanship of Nature. For on the twenty-fourth of the month

Nisan a certain dew falleth down into the waters, which, being gathered, the inhabitants wrap up together, and being fast closed, they cast it into the sea, that it may sink of its own accord to the bottom of the sea; and in the middle of the month Tisri, two men being let down into the sea by ropes unto the bottom, bring up certain creeping worms, which they have gathered, into the open air, out of which (being broken and cleft) these stones are taken."

Purchas conjectures that the story of pearls by some fabler was thus corrupted to this statement.

Some consider bdellium, which is mentioned in the Scriptures (Genesis and Numbers), as a precious stone, and the Jewish Rabbins, together with some modern commentators, translate it by *pearl*, but it is more than probable that the pearl was as yet unknown in the time of Moses. Most probably, the Hebrew *Bedolach* is the aromatic gum bdellium, which issues from a tree growing in Arabia, Media, and the Indies.

According to the poetic Orientals, every year, on the sixteenth day of the month of Nisan, the pearl-oysters rise to the sea and open their shells, in order to receive the rain which falls at that time, and the drops thus caught become pearls. On this belief the poet Sadi, in his "Bostau," has the following fable:—"A drop of water fell one day from a cloud into the sea. Ashamed and confused at finding itself in such an immensity of water, it exclaimed, 'What am I in comparison of this vast ocean? My existence is less than nothing in this boundless abyss!' While it thus discoursed of itself, a pearl-shell received it in its bosom, and fortune so favoured it that it became a

magnificent and precious pearl, worthy of adorning the diadem of kings. Thus was its humility the cause of its elevation, and by annihilating itself, it merited exaltation."

Moore alludes to this pretty fiction in one of his sweetest melodies :—

> "And precious the tear as that rain from the sky
> Which turns into pearls as it falls in the sea."

Sir Walter Scott, in the "Bridal of Triermain," says :—

> "See these pearls that long have slept ;
> These were tears by Naiads wept."

Lilly, in "Gallathea" :—

> "Is any cozen'd of a teare
> Which (as a pearle) disdaine does weare ?"

Shakspeare ("Richard III.") :—

> "The liquid drops of tears that you have shed
> Shall come again, transform'd to orient pearl,
> Advantaging their loan with interest
> Of ten-times-double gain of happiness."

In Lee's "Mithridates" we have :—

> "'Twould raise your pity, but to see the tears
> Force through her snowy lids their melting course,
> To lodge themselves on her red murmuring lips
> That talk such mournful things ; when straight a gale
> Of startling sighs carry those pearls away,
> As dews by winds are wafted from the flowers."

Elena Piscopia (1684), of the Corraro family of Venice, had a medal struck in her honour, on the reverse of which is an open shell, receiving the drops of dew from heaven, which form into pearls : the motto was *Rore divino*—by the divine dew.

Crashaw, in the "Tear," says :—

"Such a pearl as this is
(Slipt from Aurora's dewy breast)
The rose-bud sweet lip kisses."

Chamberlayne in "Love's Victory" :—

"The morning pearls
Dropt in the lillie's spotlesse bosome, are
Less chastely cool, ere the meridian sun
Hath kist them into heat."

Milton, in "Paradise Lost," has several allusions to the "orient pearl" :—

"Now morn her rosy steps in the Eastern clime
Advancing, sowed the earth with orient pearl."

The same simile is beautifully expressed :—

"Though from off the bough each morn
We brush mellifluous dews, and find the ground
Cover'd with pearly grain."

Shakspeare has a similar metaphor, when alluding to—

"The bladed grass as decked with liquid pearl."

Herrick has some fanciful allusions on the same subject :—

"Like to the summer's rain,
Or, as the pearls of morning dew,
Ne'er to be found again!"

In "Oberon's Feast" :—

"And now we must imagine first
The elves present to quench his thirst,
A pure seed-pearl of infant dew,
Brought and besweeten'd in a blue
And pregnant violet."

On "Corinna's going a-Maying":—

"Take no care
For jewels for your gown or hair;
Fear not, the leaves will strew
Gems in abundance upon you:
Besides the childhood of the day has kept,
Against you come, some orient pearls unwept.
Come and receive them, while the light
Hangs on the dew-locks of the night."

In one of William Drummond's sonnets, we find:—

"The clouds for joy, in pearls weep down their showers."

Pearls have for ages been significant for tears. It is related that Queen Margaret Tudor, consort of James IV. of Scotland, previous to the battle of Flodden Field, had strong presentiments of the disastrous issue of that conflict. One night she had fearful dreams, in which she thought she saw her husband hurled down a great precipice and crushed and mangled at the bottom. In another vision she thought, as she was looking at her jewels, chains, and sparkling coronets of diamonds, they suddenly turned to pearls, "which are the emblems of widowhood and tears."

A few nights before the assassination of Henry IV. of France, his queen dreamed that all the jewels in her crown were changed into pearls, and she was told that they were significant of tears.

Milton, in his "Epitaph on the Marchioness of Winchester," says:—

"And those pearls of dew she wears
Prove to be presaging tears."

Similes of pearls and tears are frequent in our old

writers; thus Shakspeare in "Midsummer Night's Dream":—

"And that same dew which sometimes on the buds
Was wont to swell like round and orient pearls,
Stood now within the pretty floweret's eyes,
Like tears that did their own disgrace bewail."

In "King John":—

"Draw those heaven-moving pearls from his poor eyes
Which heaven shall take in nature of a fee;
Ay, with those crystal beads heaven shall be bribed
To do him justice and revenge on you."

The metaphor is a favourite one with Lovelace:—

"Lucasta wept, and still the bright
Enamour'd god of day,
With his soft handkerchief of light,
Kiss'd the wet pearls away."

And—

"If tears could wash the ill away,
A pearl for each wet bead I'd pay."

In Chalkhill's "Thealma and Clearchus," we find of the former—

"Anon she drops a tear,
That stole along her cheeks, and falling down,
Into a pearl it freezeth with her frown."

Robert Southwell, in "St. Mary Magdalen's Tears," says:—"The angels must bathe themselves in the pure stream of thine eyes, and thy face shall be set with this pearly liquid, that, as out of thy tears were stroken the first sparks of thy Lord's love, so thy tears may be the oil to feed his flames."

Pearls from Glapthorne's "Hollander," (1640) :—

"Virgins and innocent lovers spotless tears
Hardened to pearl by the strong heat of sighs,
Shall be your monument."

The old poets, describing the charms of their fair mistresses, are prodigal in the metaphor of pearls. Thus we have Sir Philip Sidney addressing Stella :—

"Thinke of that most gratefull time
When thy leaping heart will climbe
In my lips to have his biding :
There two roses for to kisse
Which do breathe a sugred blisse,
Opening rubies, pearls dividing."

So Spenser, in his "Sonnets" describes his mistress :—

"But fairest she, when so she doth display
The gate with pearls and rubies richly dight,
Through which her words so wise do make their way,
To bear the message of her gentle spright."

In another of his poems we have :—

"And twixt the pearls and rubies softly brake
A silver sound that heavenly musicke seemed to make.

And here, by the way, we know that the ancient Arabs, among the many accomplishments they valued, placed eloquence in the foremost rank. Their orations were of two sorts, metrical or prosaic, the one being compared to pearls strung, and the other to loose ones.

Herrick sings :—

"Some ask'd how pearls did growe, and where,
Then spake I to my girle,
To part her lips, and show me there
The quarelets of pearl."

And Lovelace, in his "Lucasta:"—

"Her lips, like coral gates, kept in
The perfume and the pearl within."

Shakspeare, in "King Lear," says:—

"Those happy smilets
That play'd on her ripe lip, seemed not to know
What guests were in her eyes, which parted thence
As pearls from diamonds dropp'd."

The author of the "Honeymoon" writes:—

"No deeper rubies than compose thy lips,
Nor pearls more precious than inhabit them."

In Lawrence's "Arnalte and Lucenda" we have:—

"Her lips like rubies, which by art are join'd,
Doe sweetly close and friendly are combin'd;
And for their colour they by far exceede
The rosiate blood which purple grapes do bleed;
Who, when they move, they presently doe shew
Of orient pearles, a well-ranged row."

Herrick's "Hymn to Venus":—

"Goddess, I do love a girl,
Ruby-lip'd, and tooth'd with pearl."

Thomas Carew, in the "Compliment," alludes to—

"Teeth of pearl, the double guard
To speech, whence music still is heard."

William Cartwright (1650):—

"Whether those orders of thy teeth now sown
In several pearls, enrich each channel one."

The occult virtues of the pearl were highly esteemed in the early ages. They were supposed to be brought forth by being boiled in meat, when they healed the

quartan ague; bruised, and taken with milk, they were good for ulcers, and cleared the voice. They also comforted the heart, and rendered their possessor chaste. Powdered pearls were considered as an invaluable medicine in several complaints. The Greeks and Romans wore pearls made into crowns as amulets. Pope Adrian, wishing to secure all virtues in his favour, wore amulets composed of a number of things, including a sun-baked toad and pearls.

Marco Polo, in the thirteenth century, writing of the island of Chipanga, says: "The inhabitants have pearls in abundance, which are of a rose colour. When a dead body is burnt, they put one of these pearls in the mouth."

In old India the red pearls were highly esteemed, and formed one of the seven precious objects which it was incumbent to use in the adornment of Buddhistic reliquaries, and to distribute at the building of a Dagopa.

The famous Venetian traveller, Polo, also mentions a famous "rosary" of pearls and rubies belonging to the King of Malabar, "who wears round his neck a necklace entirely of precious stones, rubies, sapphires, emeralds, and the like, insomuch that this collar is of great value. He wears also, hanging in front of his chest, from the neck downwards, a fine silk thread, strung with one hundred and four large pearls and rubies of great price. The reason why he wears this cord with the one hundred and four great pearls and rubies is (according to what they tell), that every day, morning and evening, he has to say one hundred and four prayers to his idols. Such is their religion

and their custom. And thus did all the kings, his ancestors, before him, and they bequeathed the string of pearls to him who should do the like. The prayer that they say daily consists of these words, '*Pacauta, Pacauta, Pacauta,*' and this they repeat one hundred and four times.

"The king aforesaid also wears on his arms three golden bracelets, thickly set with pearls of great value, and anklets also of like kind he wears on his legs, and rings on his toes likewise. So let me tell you, what this king wears, between gold, and gems, and pearls, is worth more than a city's ransom. And 'tis no wonder, for he hath great store of such gear; and besides, they are found in his kingdom. Moreover, nobody is permitted to take out of the kingdom a pearl weighing more than half a *saggio*, unless he manages to do it secretly. This order has been given because the king desires to reserve all such to himself; and so, in fact, the quantity he has is almost incredible. Moreover, several times every year he sends his proclamation through the realm, that if any one who possesses a pearl or stone of great value will bring it to him, he will pay for it twice as much as it cost. Everybody is glad to do this, and thus the king gets all into his own hands, giving every man his price."

"In all the portraits of the Sassanian monarch" (observes the Rev. Mr. King), "the eye is immediately struck by the huge pearl hanging from the right ear, the artist evidently considering it an essential point in his image of the sovereign. This reminds us of the romantic tale, related by Procopius, of that pearl of unrivalled magnitude, obtained at the urgent entreaty

of King Perozes, by the daring diver, from the guardianship of the enamoured shark, but with the sacrifice of his own life. How vividly does he bring before us the final catastrophe, when disappeared for ever from the world this inestimable miracle of nature: when the great king, resplendent in all his jewels, at the head of his mail-clad chivalry, charged the flying hordes of the Ephthalite Huns, and in the very moment of falling into the vast pitfall, into which he had been entrapped by their feigned retreat (which engulfed him, his son, and his bravest nobles), tore from his right ear this glory of his reign, and cast it before himself into the abyss, there to be eternally lost, amidst the hideous chaos of crushed man and horse—comforted in death with the assurance of thus cheating the foe of the most glorious trophy of the victory. Nor could the Huns, although stimulated to the search by the enormous offers of his Byzantian rival in similar ostentation, the Emperor Anastasius (who promised five hundred weight of gold pieces to the finder), ever succeed in recovering from the pit of death the so highly coveted jewel."

This species of idolatry for a "precious" pearl in ancient times has its counterpart in modern history.

"Some time before I went to Moscow," observes Kohl, in his "Russia," "there died in a convent, whither he had retreated, after the custom of the pious wealthy ones of his nation, a rich merchant, whose house had large establishments in Moscow, Constantinople, and Alexandria, and extensive connections throughout the East. Feeling the approach of age,

he had by degrees given up the toils of business to his sons. His wife was dead, and the only beloved object, which even in the cloister was not divided from him, was one large, beautiful oriental pearl. This precious object had been purchased for him by some Persian or Arabian friend at a high price, and enchanted by its water, magnificent size and colour, its perfect shape and lustre, he would never part with it, however enormous the sum offered for it. Perhaps, in the contemplation of its peerless beauty, as it lay before him in his leisure hours, he recalled the events of his early life, and the glories of the East, as he had formerly beheld them with his own eyes. He fairly *worshipped* the costly globule. He himself inhabited an ordinary cell in the convent; but this object of his love was bedded on silk in a golden casket. It was shown to few; many favourable circumstances and powerful recommendations were necessary to obtain such a favour. One of my Moscow friends who had succeeded in introducing himself, and had received a promise that he should behold the *pearl of pearls*, informed me of the style and manner of the ceremony. On the appointed day, he went with his friends to the convent, and found the old man awaiting his guests at a splendidly-covered breakfast table, in his holiday clothes. Their reception had something of solemnity about it. The old man afterwards went into his cell, and brought out the casket in its rich covering. He first spread a piece of white satin on the table, and then, unlocking the casket, let the precious pearl roll out before the enchanted eyes of the spectators. No one dared to touch it, but all burst into acclamations,

and the old man's eyes gleamed like his pearl. It was, after a short time, carried back to its hiding-place.

"During his last illness, the old humourist never let his pearl out of his hand, and after his death it was with difficulty taken from his stiffened fingers. It found its way afterwards to the imperial treasury."

Giovanni of Austria, wife of Francesco de Medici, took, as her device, the sun shining upon a pearl just emerged from the ocean, with the motto, "*Tu splendorum, tu vigorem*" ("Thou [givest] brightness, thou strength")—that is, as the pearl derives all its whiteness, brilliancy, and firmness, from the sun, so from heaven alone she looked for strength, virtue, and grace.

Margaret of Austria (1530), among other devices, had a pearl shining from its cell, with the motto, "*Deus Matura Coronæ*" ("About to bring glory to the crown").

In one of Thomas Carew's most striking elegiac poems we find the following lines on "Lady S., wife to Sir W. S.":—

"She was a cabinet
Where all the choicest stones of price were set,
Whose native colours and purest lustre lent
Her eye, cheek, lip, a dazzling ornament:
Whose rare and hidden virtues did express
Her inward beauties, and mind's fairer dress:
The constant diamond, the wise chrysolite,
The devout sapphire, emerald apt to write
Records of memory, cheerful agate, grave
And serious onyx, topaz that doth save
The brain's calm temper, witty amethyst.
This precious quartie, or what else the list

On Aaron's ephod planted had she wore ;
One only pearl was wanting to her store,
Which in her Saviour's book, she found exprest,
To purchase that, she sold death all the rest."

The work on "Filial Piety" so much esteemed in China, is said to have been written by Confucius, and that when he informed the gods of its completion, they showed their approval of it by causing a large rainbow to span the sky, and gradually to descend towards the earth in the shape of a huge pearl.

One of the finest passages in that rich cluster of poetic gems, the "Lucasta" of Lovelace, is in the dedication of that work :—

"And as at Loretto's shrine
Cæsar shovels in his mine,
Th' Empress spreads her carcanets,
The Lords submit their coronets :
Knights their chased arms hang by,
Maids, diamond-ruby fancies tie :
Whilst from the Pilgrim she wears
One poor false pearl, but ten true tears."

He thus admonishes Chloe :—

"Its use and rate values the gem :
Pearls, in their shells, have no esteem."

Dryden remarks :—

"Errors, like straws, upon the surface flow :
He who would search for pearls must dive below."

In conclusion, I may remind the reader of one of the happiest similes in connection with the subject of this chapter ; they are the words of Touchstone, in "As You Like It" :—

"Rich honesty dwells like a miser, sir, in a poor house, *as your pearl in a foul oyster.*"

CHAPTER IV.

PHILOSOPHY.

"WHAT, may we ask," observes a writer in the "Edinburgh Review," "have been the sources of that fascination which precious stones have, from time immemorial, exercised over the minds of men? How comes it that, in this nineteenth century, a little diamond not half the weight of a sixpence will sell for four hundred pounds, and as small a ruby for six hundred or seven hundred? Just as in the days of the Triumvirate, the opal of Nonias, a stone no bigger than a hazel-nut, was valued at twenty thousand pounds of our money, yet its owner went penniless into exile rather than surrender it to the greed of Marc Antony. What can thus gift these little bits of stones with such extraordinary value? What sort of passion is it that would seem so little restrained by conscience or by reason? To say that it is mere cupidity, is not to explain it. The imagination certainly enhances the pleasure derived from the beauty of a diamond, a ruby, a sapphire, or an eme-

rald, for only an eye trained by custom, or instructed by science, can distinguish these stones from their glass counterfeits. It is not, therefore, this beauty alone that gives them their value. Nor is it their adaptation for practical uses that confers on them this quality; for, except in the limited application of diamond-dust, to what useful purposes are these stones applied? Nor is it their mere rarity, else would an ounce of platinum be worth a thousand times more, instead of four times less, than an ounce of gold, and many a substance in nature would be precious far beyond the diamond. It is not, then, the desire merely to possess what others have not. It is rather the passion of doing what others do, and possessing what is the fashion to possess, that gives these tiny stones their price. They are pretty objects, and comparatively rare, and they have the advantage of being almost indestructible, in consequence of their hardness. But what makes them worth many pounds a grain is, that they have acquired by tradition a prestige which fashion perpetuates—a prestige rooted in strange attributes and mystic powers, wherewith the fancies of five thousand years have endowed such stones—a passion that has been ever pandered to by a harpy host of money-making parasites, and has been fostered by that human weakness which, while endeavouring to associate what is pretty with what is costly in the materials chosen for personal ornament, is apt to attach more importance to their price than to their real beauty, in proportion as cupidity is a passion more common than refinement or taste."

Renodeus, quoted by Burton in his "Anatomy of

Melancholy," admires precious stones because they adorn kings' crowns, grace the fingers, enrich our household stuff, defend us from enchantments, preserve health, cure diseases; they drive away grief, cares, and exhilarate the mind."

"There are," says Bacon, in his "Sylva Sylvarum," "many things that operate upon the spirits of man by secret sympathy and antipathy. That precious stones have virtues in the wearing, has been anciently and generally received, and they are said to produce several effects.* So much is true, that gems have fine spirits, as appears by their splendour, and therefore may operate, by consent, on the spirits of men, to strengthen and exhilarate them. The best stones for this purpose are the diamond, the emerald, the hyacinth, and the yellow topaz. As for their particular properties, no credit can be given to them. But it is manifest that light, above all things, rejoices the spirits of men; and, probably, varied light has the same effect, with greater novelty; which may be one cause why precious stones exhilarate."

Plato, whose vast intelligence has made him so illustrious, gives a romantic idea of the origin of precious stones. He admits that, real animated substances, they were produced by a species of fermentation determined by the action of a vivifying intelligence descending from the stars. He describes the diamond as being a kernel formed in the gold,

* Sir Henry Holland, in his "Recollections of Past Life," observes, that every man is moulded more or less by his daily surroundings, and the vulgar eye becomes insensibly refined by the fairer forms and colours brought before it.

and supposed it was the part the most noble and the purest that was condensed in a transparent mass.

Theophrastus, a disciple of Aristotle, divides stones into two sexes, male and female.*

It is to Dioscorides that the mystic virtues of precious stones had their full development.

"In good sooth," says De Boot, "I am fain to confess that supernatural effects are after this fashion produced, God having permitted that it should be so. But, as I have already said, this is done by evil spirits, who take up their abode in the substance of the precious stones, constrained thereunto by the vain credulousness of man, and by a pagan impiousness; taking undue advantage of the stone, to the end that they may conceal or annihilate its natural faculties, rendering them unrecognizable, and substituting in their place false ones, and by these means leading man to vanities and superstitions, making him forsake the true worship of God, subjecting him to their will, and losing his soul to all eternity. Those, therefore, who would attract good spirits to inhabit their gems, and benefit by their presence in them, let them have the martyrdom of Our Saviour, the actions of His life, which teach virtue by example, graven upon their jewels; and let them often contemplate them piously; without doubt, with the grace of God and the assistance of good spirits, they will find, that not in the

* Albertus Magnus says that the Balagius (the Balais or Balas ruby) is the female of the carbuncle, or ruby proper, "and some say it is his house, and hath thereby got the name quasi *Palatium* Carbunculi."

stone only, or the graven image, but from God, are its admirable qualities."

In Gargantua's noble letter to his son, Pantagruel, on the thirst for knowledge, he is recommended to give himself "curiously," amongst other matters, "to all the metals that are hid in the bowels of the earth, together with the *precious stones* that are to be seen in the east and south of the world."

Sir Thomas More, in "Utopia," ridicules the ornaments then worn on hats: "When the Anatolian ambassadors arrived, the children, seeing them with pearls in their hats, said to their mothers, 'See, mother, how they wear pearls and precious stones as if they were children again.' 'Hush,' returned the mothers, 'those are not the ambassadors, but ye ambassadors' fools.'"

He tells us, also, that his Utopians "find pearls on their coasts, and diamonds and carbuncles on their rocks; they do not look after them, but, if they find any by chance, they polish them, and therewith adorn their children, who are delighted with and glory in them in their childhood, but when they grow to years, and see that none but children use such baubles, they, of their own accord, without being bid by their parents, lay them aside, and would be as much ashamed to use them afterwards, as children amongst us, when they come to years, are of nuts, puppets, and other toys. These Utopians wonder how any man should be so much taken with the glaring doubtful lustre of a jewel or a stone that can look up to a star or the sun itself."

"The Utopians have no better opinion of those

who are much taken with gems and precious stones, and who account it a degree of happiness next to a divine one, if they can purchase one that is very extraordinary, especially if it be of that sort of stones that is then in greatest request; for the same sort is not at all times of the same value with all sorts of people; nor will men buy it unless it be dismounted and taken out of the gold. And then the jeweller is made to give good security, and required solemnly to swear that the stone is true, and that by such an exact caution, a false one may not be bought instead of a true; whereas if you were to examine it, your eye could find no difference between that which is counterfeit and that which is true; so that they are all one to you, as much as if you were blind."

There is the usual quiet satire in this, as in More's other studies of mankind, and levelled more against the extravagant display of jewels which particularly distinguished the period in which the learned chancellor of Henry VIII. flourished. No doubt the excessive luxury of dress, the absorbing passion to excel others in rare and costly decorations, lead to habits of dissipation and folly; still precious stones, those wonderful productions of nature, have been of invaluable advantage to mankind in assisting the development of art, and exercising in countless ways the skill and ingenuity of man. The antique gems that enrich the cabinets of collectors are models of beauty and perfection to the artist and the man of taste, and have been the means of adding greatly to our historical and antiquarian knowledge.

Sir Thomas More, however, was one of those men

who practised what he preached. "His sonne John's wife often had requested her father-in-law, Sir Thomas, to buy her a billiment sett with pearls. He had often put her off with many pretty slights; but, at last, for her importunity, he provided her one. Instead of pearles, he caused white peaze to be sett, so that at his next coming home, his daughter-in-law demanded her jewel. 'Ay, marry, daughter, I have not forgotten thee!' So out of his studie he sent for a box, and solemnlie delivered it to her. When she, with great joy, lookt for her billiment, she found, far from her expectation, a billiment of peaze; and so she almost wept for verie griefe. But her father gave her so good a lesson, that never after she had any great desire to weare anie new toye."

The early fathers of the Church were diffuse in their denunciations of extravagant jewellery. St. Cyprian (A.D. 200—258) says: "It is a great crime for virgins to adorn themselves with gold and gems, but" (alluding to the early martyrs) "fires, crosses, swords, or wild beasts, are the precious jewels of the flesh, and better ornaments for the body, and much to be preferred to those which attract the eyes of young men and inflame their passions."

St. Gregory of Nazianzum, extolling his sister for her simplicity, says: "She had no gold to adorn herself, nor yellow hair tied in knots, and arranged in curls, no transparent garnets, brilliant stones, or jewels."

Towards the close of the fourteenth century lived a French nobleman, named Geoffroy de Latour-Landry. He was old in 1371, and had three

daughters. His whole thoughts were engrossed upon the perils to which they would be exposed in the event of his death, from their inexperience of the world and their remarkable beauty of person. With the object of warning them against the blandishments of the world, he composed a collection of wise thoughts and sayings to guide them under the various circumstances of life. Each of his arguments is supported from examples taken from the New Testament, fables, and from events that had happened to his own personal friends. The work is very curious, but I must confine myself to that portion which treats upon extravagence in dress and jewel decorations. A story is told of a knight who had had three wives, and was the nephew of a hermit. When he lost his first spouse he went to his uncle weeping, and asked him to pray to God that he might know what fate was reserved for her. After a long prayer, the hermit fell asleep and saw, in a dream, St. Michael on one side and the devil on the other, who were disputing the possession of the soul of the defunct. The magnificent dresses worn by the lady when living weighed heavily in the balance in favour of the devil. "Hé! Saint Michel, disait celui-ci, cette femme avait dix paires de robes, tant longues que courtes, et autant de cottes-hardies. Vous savez bien que la moitié aurait pu lui suffire! Une robe longue, deux courtes, deux cottes-hardies sont assez pour une dame simple; encore, peut-elle en avoir moins, afin de plaire à Dieu: cinquante pauvres eussent été vétus avec le prix d'une de ces robes; pendant l'hiver ils ont grelotté de froid!" The devil brought the robes and placed them in

the balance, with all the jewels that had been worn, while living, by the deceased, and the weight was so great that the devil gained his point, and covered his victim with the dresses, now fiery, and which would burn for ever. The hermit told this vision to his nephew, and advised him to give all the dresses and jewels to be sold for the benefit of the poor.

At the commencement of the fifteenth century, the pride of dress and costly jewellery excited the wrath of the moralists. In the visions of "Patrick's Purgatory," by William Staunton, which the writer declares he saw at that celebrated spot in 1409, an alarming picture is given of the punishments inflicted on those people who were proud and vain and delighted in extravagant apparel. He says:—"I saw some there with collars of gold about their necks, and some of silver, and some men I saw with gory girdles of silver and gold and harneist horns about their necks; some with wire jagges on their clothes; some had their clothes full of gingles and belles of silver all overset, and some with long pokes (bags) in their sleeves, and women with gowns trayling behind them a great spaoe, and some others with gay chaplets on their heads of gold and pearls and other precious stones. . . . I saw also their gay chaplets of gold, of pearls and other precious stones, turned into nails of iron burning, and fiends with burning hammers smiting them into their heads." *

"Ah, swete husbandys," say the female souls in

* This is one of the old stories borrowed from the "purgatory" legends which are found in Roger of Wendover's Chronicle. St. Domninus tells the devil that he wished to go

Purgatory, in the supplication made for them by Sir Thomas More, "whyle we lyved there in that wreched world wyth you, whyle ye were glad to please us, ye bestowed mych uppon us, and put yourselfe to greate coste, and dyd us great harme therwyth; wyth gay gownis, and gay kyrtles, and mych waste in apparell, rynges and owchys, with partelettys and pastys garnished wyth perle, wyth whych proude pykynge up, both ye toke hurte and we to, many mo ways then one, though we told you not so than. But two thynges were there specyall, of whych yourselfe felt then the tone, and we fele now the tother. For ye had us the hygher harted and the more stoburn to you, and God had us in lesse favour, and this alak we fele. For now that gay gare burneth uppon our bakkes; and those prowd perled pastis hang hote about our chekys; those partelettes and those owchis hang hevy about our nekkes, and cleve fast fyrehote; that wo be we there, and wyshe that whyle we lyved, ye never had folowed our fantasyes, nor never had so kokered us, nor made us so wanton, nor had geven us other ouchys than ynyons, or gret garlyk heddes, nor other perles for our partelettys and our pastys than fayre oryent peason. But now for as mych as that ys passed, and cannot be called agayn, we besech you syth ye gave them us, let us have them styll. Let them hurt none other woman, but help to do us good; sell them for our sakys to set in sayntis copys, and send the money hether by masse pennys, and by pore

with him to see his "sports." Amongst other punishments, he sees a multitude of persons sitting on burning hot seats, with nails driven in every part of them, by which they were pierced.

men that may pray for our soulys."—(*Supplycacyon of Soulys.*)

In John Gaule's "Distractions" (1629), we have a portrait of my Lady Goe-gay:—"We gaze with greedinesse and delight upon a curious and glorious sepulchre; and yet, notwithstanding, we conceive and abhorre what is within. . . . Oh! blot not out the lovely image of God in faining and framing so vaine a shaping to yourselves! How she glittered (forehead, eares, bosome, wrists, and fingers) in her gems, jewels, bracelets, and rings! She likened her lustre to the moone and stars; and thought her lesse clay, when so bedaubed with a polished rubbish. Who might then prize her worth, that bare many good men's estates upon her little finger? She little considered how many fingers were worne and wearied, to make that one finger shine. This is not only one of our vanities, but one of our superstitions; that we can (against our reason and knowledge) believe that the whole substance of a great patrimony may be valuably transubstantiated into the quantity of a little stone. Gemmes, what are they, but gums or the accretions or congelations of brighter water and earth? They come but from a more subtle compacted sulphur and mercury; and yet we thinke the very heavens concurred with the earth to their commixtion; and so the sunne left part of his shining in them. Mere notionall is their value, which is in the opinion, not in the thing: they are worth nothing, only if you can but thinke them so. The merchant's adventure hath transported them, the lapidaries' crafte hath polished them, the vaine man's credulity hath esteemed them, and the

rich man's superfluitie hath enhaunced them. These be but rich men's gaudy trifles; as the painted geegawes bee for their children."

In the "Maid in the Mill" of Beaumont and Fletcher (act iii., sc. 2), we find :—

"Ye fools that wear gay clothes, love to be gaped at,
What are you better when your end calls on you?
Will gold preserve ye from the grave? or jewels?
Get golden minds and throw away your trappings.
Unto your bodies minister warm raiment,
Wholesome and good: glitter within, and spare not."

In Shirley's "Lady of Pleasure," Bornwell tells the prodigal lady :—

"Your jewels
Able to burn out the spectator's eyes,
And show like bonfires on you by the tapers.
Something might here be spared, with safety of
Your birth and honour; since the truest wealth
Shines from the soul, and draws up just admirers."

Geoffry Whitney, the earliest of our English emblematic writers, says :—

"In christal towers, and turrets richly set
With glittering gems, that shine against the sun;
In regall rooms of jasper, and of jet,
Content of mind not always likes to won;
But oftentimes, it pleaseth her to stay
In simple cotes, clos'd in with walls of clay."

Addison, in the "Spectator" (No. 295), satirizes the extravagance of pin-money :—

"Socrates, in Plato's 'Alcibiades,' says, he was informed by one who had travelled through Persia, that as he passed over a tract of lands, and inquired what the name of the place was, they told him it was the queen's girdle; to which he adds, that another wide

which lay by it, was called the queen's veil ; and that in the same manner there was a large portion of ground set aside for every part of her Majesty's dress. These lands might not be improperly called the Queen of Persia's pin-money.

"I remember my friend Sir Roger, who I dare say never read this passage in Plato, told me some time since, that upon his courting the perverse widow (of whom I have given account in former papers), he had disposed of an hundred acres in a diamond ring, which he would have presented her with, had she thought fit to accept it; and that upon her wedding day, she should have carried on her head fifty of the tallest oaks upon his estate. He further informed me that he would have given her a coal-pit to keep her in clean linen, that he would have allowed her the profits of a windmill for her fans, and have presented her once in three years with the shearing of his sheep for her under-petticoats. To which the Knight always adds, that though he did not care for fine clothes himself, there should not have been a woman in the country better dressed than my lady Coverley."

The story of "Golden Poverty," by Fuller, shows to what length the lust for wealth will reach:— "Pythis, a king, having discovered rich mines in his kingdom, employed all his people in digging of them, whence tilling was wholly neglected, insomuch as a great famine ensued. His queen, sensible of the calamities of the country, invited the king, her husband, to dinner, as he came home hungry from overseeing his workmen in the mines. She so contrived it that the bread and meat were most artificially made of

gold ; and the king was much delighted with the conceit thereof, till at last he called for real meat to satisfy his hunger. 'Nay,' said the queen, 'if you employ all your subjects in your mines you must expect to feed upon gold ; for nothing else can your kingdom afford.'"

An old writer has observed that the treasures which the surface of the earth prodigally bestows upon us, are infinitely more valuable than all the metals and precious stones it contains in its bowels. Society might subsist without gold, silver, or jewels, but not without corn, vegetables, and pasture.

Fuller, in his quaint and interesting essays, says of a controversialist divine, as he ought to be :—"He is not curious in searching matters of no moment. Captain Martin Frobisher fetched from the farthest northern countries a ship's lading of mineral stones (as he thought), which afterwards were cast out to mend the highways. Thus are they served, and miss their hopes, who, long seeking to extract hidden mysteries out of nice questions, leave them off as useless at last."

In the sumptuary laws of Florence the old burghers forbade indulgences in dress and ornament. "No woman of any condition whatever may dare, or presume in any way in the city, suburbs, or districts of Florence, to wear pearls, mother-of-pearl, or precious stones, on the head or shoulders, or on any other part of the person, or on any dress which may be worn on the person."

The vanity of hoarding wealth in gold, silver, and

precious stones, was never more painfully illustrated than in a remarkable instance recorded in the earliest periods of the world's history. This is given in "Biblical Monuments," by Dr. Rule and J. C. Anderson (1871—1873). In Genesis xli. 56, 57, we read: "The famine was over all the face of the earth, and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And *all countries* came into Egypt to buy corn, because that the famine was so sore in all lands."

But Joseph could not empty the storehouses of Egypt to satisfy the cravings of all lands, nor sell away the bread of Egypt at any price when money became less precious than bread.

Such was the state of things when an Arabian princess in Yemen wrote, or when in her name were written, to be inscribed on her sepulchre, some impressive lines. Ebn Hesham relates that a flood of rain had laid bare a sepulchre in Yemen, in which lay a woman having on her neck seven collars of pearls, and on her hands and feet bracelets and armlets, and ankle-rings seven on each, and on every finger a ring on which was set a jewel of great price, and at her head a coffer filled with treasure, and a tablet with an inscription, thus translated by Mr. Forster:—

"In thy name, O God, the God of Himyar,
I, Tajah, the daughter of Dzu Shefar, sent my servant to Joseph,
And he delaying to return to me, I sent my handmaid
With a measure of silver, to bring me back a measure of flour;

And not being able to procure it, I sent her with a measure of gold,
And not being able to procure it, I commanded them to the ground;
And finding no profit in them I am shut up here.
Whosoever may hear of it, let him commiserate me;
And should any woman adorn herself with an ornament
From my ornaments, may she die with no other than my death."

Inexorable with the Arabian princess, severe with his own brethren, proof against the blandishments of Potiphar's wife, yet susceptible of every pure and generous affection, Joseph, the saviour of Egypt, was ever consistent with himself.

It is curious that we find in Forbes' India a coincidence to this singular circumstance. Speaking of Cambaya, he says: "The finest mausoleum was erected to the memory of a Mogul of great rank, who, during a famine which almost depopulated that part of the country, offered a measure of pearls for an equal quantity of grain; but not being able to procure food at any price, he died of hunger, and this history is related on his monument."

In Martene and Durand's ecclesiastical collections, there is a terrible story of setting jewels, gold, and silver before a captive caliph, in mockery, and letting him die of hunger.

When Morales and Pizarro, in 1515, were at one of the South Sea Islands, named by Nunez, Isla-Rica, the cacique, wishing to ingratiate them, brought as a peace-offering a basket filled with pearls of great beauty. Among these were two of extraordinary size and value. The cacique considered himself repaid by

a present of hatchets, beads, and bells, and on the Spaniards smiling at his joy, he observed, "These things I can turn to useful purposes, but of what value are those pearls to me?" Rare philosophy unknown to modern times.*

The worthlessness of the most precious stones in a place where the comforts of life are not to be purchased, is shown in Washington Irving's "Conquest of Florida by Fernando de Soto." "In the course of their weary march throughout this desolate tract, a foot-soldier calling to a horseman who was his friend, drew forth from his wallet a linen bag, in which were six pounds of pearls, probably filched from one of the Indian sepulchres. These he offered as a gift to his comrade, being heartily tired of carrying them on his back. The horseman refused to accept so thoughtless an offer, 'Keep them yourself,' he said, 'you have most need of them. The Governor intends shortly to send messengers to Havanna, where you can forward these presents, and have them sold, and obtain three or four horses with the proceeds; so that you will then have no further need to travel on foot.' Juan Terron was piqued at having his offer refused, 'Well,' said he, 'if you will not have them, I swear I will not carry them, and they shall remain here.' So saying, he untied the bag, and whirling it round, as if he were sowing seed, scattered the pearls in all directions among the

* The inventory of the jewels of Edward III. gives a list of his Majesty's frying-pans, gridirons, spits, etc., as "j patella ferri pro friaturâ; iiij broch ferri magni." These useful utensils were not only deemed worthy of being included in royal inventories, but were bequeathed in wills with all due solemnity.

thickets and herbage. Then putting up the bag in his wallet, as if it were more valuable than the pearls, he marched on, leaving his comrades and other bystanders astonished at his folly. The soldiers made a hasty search for the scattered pearls, and recovered thirty of them. When they beheld their great size and beauty, none of them being bored or discoloured, they lamented that so many had been lost, for the whole would have been sold in Spain for more than six thousand ducats. This egregious folly gave rise to a common proverb in the army, that 'There are no pearls for Juan Terron.'" This may be called literally pearls going a-begging.

Vaughan, in his "Olor Iscanus" (1651), observes:—

> "Alas, who was it that first found
> Gold hid of purpose underground;
> That sought out pearls, and div'd to find
> Such precious perils for mankind."

Abderhaman II., who ruled Mohammedan Spain in the ninth century, had a mistress of surpassing beauty, round whose neck, in one of his passionate moments, he threw a diamond chain of immense value. Some of his prudent counsellors represented to him that he had been too lavish in his bounty—that the chain should have been placed in the treasury against a time of need. "The brilliancy of the necklace," replied the enamoured king, "has dazzled you; you are just like the rest of men—you place an immense value on things which, in reality, have no value at all. What are these diamonds when compared with the elegance and beauty of a lovely woman?"

In the same spirit of reasoning, we have the

opinion of Mrs. Elizabeth Montagu, a lady of the last century: "Surely, of all vanities, that of jewels is the most ridiculous; they do not even tend to the order of dress, beauty, and cleanliness; for a woman is not a jot the handsomer or cleaner for them."

Thomas Walker, the "Original," observes, "that Nature is the true guide in our application of ornament. She delights in it, but ever in subserviency to use. With the refined few, simplicity is the feature of greatest merit in ornament. The trifling, the vulgar-minded, and the ignorant prize only what is costly and striking—something showy in contrast, and difficult to be obtained. Nothing can more severely or more truly satirize this taste than the fancy of the negro chief in the interior of Africa, who received an Englishman's visit of ceremony in a drummer's jacket and a judge's wig. I always think of this personage when I see a lady loaded with jewels; and if I had a wife, and she had such encumbrances, from the anxiety of which I saw no other chance of her being relieved, I should heartily rejoice in one of those mysterious disappearances which have been so frequent of late, and which, it may be, have sometimes originated in a feeling on the part of husbands similar to mine."

An Ionian woman of distinction, after displaying her jewels, her bracelets, and many expensive articles of dress, to the wife of Phocion, remarked the plainness of *her* attire, and asked to see her jewels. "My only ornament," replied the Grecian matron, "is Phocion, who has been for twenty years general of the Athenians."

Mary, third daughter of Henry VII., after being wooed by the Prince of Castile, was married, from motives of mere state policy, to Louis XII. of France. When the Earl of Worcester went over to Paris to arrange the marriage, he wrote a letter to Wolsey, describing how the French king had shown him a chest containing fifty-six pieces of rubies and diamonds, and another goodly coffer full of collars, bracelets, and beads. "All these are for my wife," said Louis, "but she shall not have them all at once, as I would have many kisses and thanks for them."

In 1504 (Oct. 12th), that great and distinguished sovereign, Queen Isabella of Spain, made the celebrated testament which reflects so clearly the peculiar qualities of her mind and character. It concludes with an affecting passage of conjugal tenderness:— "I beseech the king, my lord, that he will accept all my jewels, or such as he shall select, so that seeing them, he may be reminded of the singular love I always bore him while living, and that I am now waiting for him in a better world; by which remembrance he may be encouraged to live the more justly and holily in this."

In a similar spirit, the true value of jewels, as souvenirs of affection, is shown in the will of the late Earl Stanhope, in which he gives certain diamonds to his daughter-in-law, Evelyn (the present Countess Stanhope), for her life, stating that in so doing, it is in accordance with the wishes of his late wife, as expressed in a memorandum, in which she sets forth that the jewels were part value of the deceased peer's published works, and as such she was very proud of

them. After the death of the countess, the diamonds were to be made heir-looms, to pass with the title.

Among the spoils brought from the province called the Golden Castile, by Fernando Cortez, were five emeralds, then valued at one hundred thousand crowns. The first was cut in the shape of a rose, with its leaves; the second in that of a hunting-horn; the third in that of a fish, with golden eyes; the fourth was a bell, the clapper of which was a large pear-shaped pearl; and the fifth, the most precious of all, was a cup on a golden foot, with four small gold chains attached to a large pearl, by which the jewel was hung as an ornament to the person. These jewels probably entailed their owner's loss of court favour. The empress-queen expressed a desire to have them, but the conqueror of Mexico was about to be married to a pretty woman, and preferred to make her a present of them.

Queen Charlotte (consort of George III.) in a confidential conversation with Miss Burney, in 1762, talking of her jewels, said: "I thought at first I should always love to wear them, but the fatigue and trouble of putting them on, and the care they require, with the fear of losing them, made me in a fortnight's time long for my earlier dress, and I wished never to have them more." There is a vein of philosophy in this, but, like the great Queen Elizabeth, she yielded to the seduction of rare and costly jewels to such an extent, that gossip declared her favour, in the way of appointments, might be won through a present of jewellery.

However, Walpole, in his history of the reign of George III., mentions a trait of character which does honour to the Queen. It seems that George III., in

the early part of his marriage, took pleasure in presenting his young consort with jewels, and seeing her wear them. Once only she begged to lay them on one side. It had been one of the injunctions of her late mother that on the occasion of her being a communicant at the altar as Queen of England, she should receive the sacrament unadorned with jewels, and without parade. "The king," says Walpole, "indulged her, but Lady Augusta, carrying this tale to her mother, the princess obliged the king to insist on the jewels being worn, and the poor young queen's tears and terrors could not dispense with her obedience."

We are told in the life of the Empress Josephine that shortly before her death she was showing some friends her magnificent jewels which had been presented to her by the Emperor Napoleon, and observed, "During the first dawn of my extraordinary elevation I delighted in these trifles, but by degrees I grew so tired of them that I no longer wear any, except when I am, in some respects, compelled to do so by my new rank in the world; a thousand accidents may, besides, contribute to deprive me of those brilliant, though useless objects. Do I not possess the pendants of Queen Marie Antoinette? And yet am I quite sure of retaining them? Trust to me, ladies, and do not envy a splendour which does not constitute happiness."

In 1827 the celebrated actress, Mademoiselle Mars, who had a costly collection of precious stones, and who was frequently announced in the playbills as "wearing all her diamonds," was, in a romantic man-

ner robbed of her jewels. She was absent from home at the time, and Armand, the comic actor, was deputed to inform her of the loss, and to break the news so as not to cause her too violent a shock. Instead of taking this precaution, he addressed her in a tragic tone, and said, "My dear friend, have you courage? You will need it—prepare yourself, you have been robbed of all your jewels!" With philosophical resignation, Mademoiselle Mars replied, "Is that all? You really made me fear a much greater misfortune!"

Gustaf III. (crowned King of Sweden 1771) when in Italy purchased two large diamonds, a ruby, and some pearls the young Pretender had pledged. After a long negotiation the king gave them up, noting in his own hand, "Est fait l'inventaire et la livraison depuis sept heures du soir de ces éternels diamans et bijoux. Laus Deo qu'enfin tout soit fini."

As costly "playthings" some have amused themselves with jewels.

It is related of the eccentric Prince Potemkin that in his latter days, tired of a life of dissipation and turbulence, he would sit alone on the long winter evenings, before a table covered with black velvet. Then having his diamonds brought, of which he had a prodigious quantity, he would continue for hours amusing himself, like a child, in placing them one after another in the form of circles, crosses, and fanciful figures, considering each before he placed it, and then admiring the situation of it, or removing it to another. On one of these evenings the thought occurred to him to weigh the diamonds; they were found to amount to

several pounds; the most remarkable were what composed an epaulette of brilliants to the value of eight hundred and fifty thousand roubles; another of coloured stones of three hundred thousand; perfect rubies weighing from thirty-five to thirty-six carats, of inestimable value; the picture of the Empress Catherine II., pendant to yellow and black diamonds, in imitation of the ribbon of the Order of St. George, etc. He frequently amused himself by pouring his diamonds out of one hand into the other, as children play with little shells.

An honourable trait of character is related by Froissart of the chivalric Sir Walter Manny, who was taken prisoner in France while travelling with a pass-post from the Duke of Normandy. The latter, indignant at this outrage to one who was, for a time, under his protection, applied to the King of France for his release, declaring that unless this was granted he would never serve again in his armies. "There was a knight from Hainault, named Sir Mansart d'Aisnes, who was eager to serve Sir Walter, but had great difficulty in getting access to the Duke of Normandy; however, the king was, at last, advised to let Sir Walter out of prison, and to pay him all his expenses. The king would have Sir Walter to dine with him at the Hotel de Nesle, at Paris, when he presented him with gifts and jewels to the amount of a thousand florins. Sir Walter accepted them upon condition, that when he got to Calais, he should inform the king, his lord, of it, and if it were agreeable to his pleasure he would keep them, otherwise he would send them back. The king and duke said he had spoken like a

loyal knight. Sir Walter then took leave of them, and on arriving at Calais was well received by the King of England, who on being informed by Sir Walter of the presents he had had from the King of France, said, 'Sir Walter, you have hitherto loyally served us, and we hope you will continue to do so; send back to Philip his presents, for you have no right to keep them; we have enough, thank God, for you and ourselves, and are perfectly well disposed to do you all the good in our power for the services you have rendered us.' Sir Walter took out all the jewels, and giving them to his cousin, the Lord of Mansac, said, 'Ride into France to King Philip, and recommend me to him, and tell him that I thank him many times for the fine jewels he presented me with, but it is not agreeable to the will and pleasure of the King of England, my lord, that I retain them.' The knight did as he was commanded, but the King of France would not take back the jewels. He gave them to the Lord of Mansac."

CHAPTER V.

ECCLESIASTICAL.

THE Holy Scriptures furnish us with ar account of the jewels which distinguished the ephod of Aaron. This is described as having a front part and a back part, instead of shoulder-pieces. On the top of each shoulder was an onyx stone set in gold sockets, each having engraved upon it six of the names of the children of Israel, according to the precedence of birth, to memorialize the Lord of the promise made to them (Exod. xxviii. 6, 12, 29). The breastplate, or gorget, ten inches square, was made of the same sort of cloth as the ephod, and doubled, so as to form a kind of pouch, or bag, in which the Urim and Thummim were placed (Exod. xxxix. 9). The external part of this gorget was set with four rows of precious stones—the first row, a sardius, a topaz, a carbuncle, and a diamond ;*

* "As these stones were engraved, it is by no means likely that the original word (*yahalom*) really denotes the diamond; and it is generally understood that the onyx is intended. The diamond again occurs in the Authorized Version of Jer. xvii. 1,

the third, a ligure, an agate, and an amethyst; the fourth, a beryl, an onyx, and a jasper—each set in a golden socket, and having engraved on them the name of one of the sons of Jacob.

Among the heathens, from the earliest times, jewels were reckoned among the most grateful offerings to the gods, and therefore dedicated in profusion in their temples. "This custom," observes the Rev. C. W. King, "flourished down to the fall of Paganism, but the donations in the shrines of imperial Rome were of a very different class to the tiny jewels extorted from the devotion of the poverty-stricken natives of Attica. Precious stones in their native state, and engraved gems, still continued to pour into the sacred treasuries. Every example of unusual beauty or rarity became a thankoffering to the patron god of its possessor. Pompey consecrated to Jupiter the rarest specimens of minerals found in the Pontic treasury. Cæsar, an enthusiastic gem-collector, gave six caskets of his own choicest intagli to his progenetrix, Venus. The largest block of crystal ever seen (says Pliny) was that

Exek. iii. 9, Zech. vii. 12; and in these places the word (*shamir*) is different from the above, and its signification, 'a sharp point,' countenances this interpretation, the diamond for its hardness being used in perforating and cutting other minerals."—*Kitto.*

The ligure, rendered from the Hebrew word (*Leshem*), is considered to be the jacinth, or hyacinth, which is harder than the emerald, but the artists of antiquity frequently engraved on it. The beryl is supposed to be the precious stone intended by the Hebrew word (*Shoham*) which occurs in Gen. ix. 12, Exod. xxviii. 9, xxxv. 9, 17, Job xxviii. 16, Ezek. xxviii. 13; but whether it is the same or not, it is a Scriptural stone by the mention of it in the New Jerusalem (Rev. xxi. 20).

dedicated in the Capitol by Livia Augusta. In such form, also, did the gems appear, described by Lucian, in his "Dea Syria," as decorating the celebrated statue of that goddess, Astarte:—"Precious rubies colourless (diamonds), water coloured (beryls), fiery (rubies); the sardonyx stones, hyacinths, and emeralds, brought hither by Egyptians, Indians, Ethiopians, Medes, Armenians, and Babylonians."

Other gems, remarkable for their magnitude, were consecrated by engraving upon them the head of some particular deity. The most renowned monument of such a dedication—furnishing us, as it does, with a list of the contents of a wealthy Roman lady's jewel-box—is the inscription given by Montfaucon, cut upon the pedestal formerly supporting a statue of Isis, as is supposed, discovered at Alicante. It records that "by divine command Fabia Fabiana had dedicated in honour of her grand-daughter Avita, deceased, 112½ lbs. of silver plate; also, ornaments in the diadem, one unio (a pearl of spherical shape, and vastly the more valuable) and six pearls, two emeralds, seven beryls, one carbuncle, one hyacinth, two rubies. In her ears, two emeralds, two pearls. On her neck, a quadruple row of thirty-six pearls, eighteen emeralds. In two circlets on her legs, two emeralds and eleven cylindri. In her bracelets, eight emeralds and eight pearls. On her little finger, two rings with diamonds; on the next finger, a little ring with gems, emeralds, and one pearl; on the top joint of the same finger, a ring with an emerald. Upon her shoes, eight cylindri."

The spread of Christianity produced a change in this, as in every other respect. When the heathen

idols and temples were overthrown, churches and convents arose, and religion displayed itself with a magnificence unknown to idolatry. The goldsmiths and jewellers made their most beautiful objects for the church. Constantine the Great presented the most costly offerings to the Roman churches; and the manufacture of these rich articles, in which precious stones of the greatest rarity and beauty were profusely employed, did not diminish when he made Byzantium the seat of the Roman Empire. This monarch may be said to have been the especial protector and encourager of the jeweller's art.

In the reign of Clovis, King of the Franks (fifth century), we read that the bishops and abbots carried a gold cross, a gold mitre, and an episcopal ring, enriched with precious stones. The bones of the Christian saints were laid in golden reliquaries set with precious stones. The vessels of the altars were similarly costly. A gold chalice adorned with jewels, found at Gourdin, near Chalons-sur-Sâone, in 1846, and now in the Museum of Antiquities in Paris, shows the great beauty and perfection of the jeweller's art at the commencement of the fifth century.

The name that ranks the highest among early gold and jewel artificers is that of St. Eloi, the minister of Dagobert I., King of France. This eminent ecclesiastic, born about the year 588, received the name of Eligius (chosen by God), as a prognostic of his great destinies. He was apprenticed to a goldsmith named Abbon, at Limoges, who had the privilege of coining money for the town. He had (says St. Ouen, the bio-

grapher of Eloi) a genius for other things, and, after improving himself, he went to Normandy, and became acquainted with the treasurer of King Clotaire, named Bobbon. It was by the execution of a beautiful work of art that Eloi gained the favour of the king, after whose death he was retained at court by Dagobert, but in 631 founded a monastery, to which he retired, and taught the jeweller's art to the monks. He enriched with gold and precious stones the tombs of St. Martin of Tours and St. Denis. According to his biographer, the garments of St. Eloi were covered with gold and precious stones, his girdle was blazing with jewels, and his purse was ornamented with rare pearls. This ostentation, however, was in his early life. He died in 659, and was buried in a coffin of gold and silver. Wondrous miracles were performed at his tomb, which, like the shrine of Thomas à Becket in after ages, became a place of pilgrimage, and the depository of costly offerings, most of them enriched with precious jewels.

The clerical costume of the seventh century may be seen in the church of Malmesbury, Wilts, in the figure of St. Peter. The date given by Fosbroke is 675. The work is Saxon. There are double keys in the right hand of St. Peter; book, with jewels, of the New Testament, in the left: there are also jewels on the border of the neck.

Pope Leo III., in the eighth century, was a munificent benefactor to the Church. Vessels of rich plate and jewels were profusely bestowed. He gave to the high altar of St. Peter a covering spangled with gold, enriched with precious stones.

Pope Paschal, early in the ninth century, was also a liberal dispenser of precious objects to various churches. A cross with golden emblems is mentioned as one gift, with representations of Our Saviour surrounded by archangels and apostles of wonderful beauty and richness, ornamented with pearls. He had also a robe worked with gold and gems, being the history of the virgins with lighted tapers.

The accounts of the rich embroidered vestments, robes, sandals, girdles, tunics, vests, palls, common in churches during the early ages, would almost surpass belief, but for the minuteness with which they are enumerated by old writers. Pearls and precious jewels were literally interwrought in garments.

A satirical poem written soon after the Conquest describes the luxury of the monks under the idea of a monastery constructed of rich meats and costly gear:—

"Stonis preciuse and golde,
Their is saphir, and vniune,
Carbuncle and astiune,
Smaragde, lugre, and prassiune,
Beril, onix, topasiune,
Ametiste and crisolite,
Calcedun and epetite."

In the twelfth century the jewellers' and goldsmiths' art was fostered in France by Suger, Archbishop of St. Denis. He proposed always, as models, the works of St. Eloi. He made a rétable of gold, enriched with precious stones, and a golden crucifix of great value, radiant with enamels and precious stones, for the Abbey of St. Denis. Workmen from Lorraine, to the number of five or seven, worked alternately two

years on this costly object; but jewels became scarce, and Suger began to fear that the work would not be finished, when three monks offered to sell him a quantity of magnificent jewels, which had formerly adorned the gold table-service of Henry I. of England, that Thibaut, Count of Champagne, nephew of the king, had given to various convents to purchase indulgences and prayers. Suger, at a trifling cost, purchased these precious stones, which were of enormous value. It is supposed that the magnificent crucifix was broken up by the Leaguers in 1590.

During the Norman period, the ornaments used by the ecclesiastics were so costly and extravagant, that sumptuary laws were made to repress them. From illuminations we see that the chasuble was richly bordered with precious stones, as were also other portions of the dress.

The princely splendour of Thomas à Becket, in the reign of Henry II., the profusion of jewels worn by himself and his attendants on his progress to Paris, caused the rustics to exclaim, "What a wonderful personage the King of England must be, if his chancellor can travel in such state!" The accounts of his magnificence in that city are so extraordinary, that Lord Lyttelton, in his "History of King Henry II.," declares them to be incredible."

Henry III. was prodigal in his gifts to the Church. Rich ornaments were made by his own goldsmith for the use of Westminster Abbey. In the twenty-third years of his reign he directed Fitz Odo to make "a dragon in manner of a standard or ensign, of red samit, to be embroidered with gold, and his tongue to

appear as if continually moving, and his eyes of sapphires, or other stones agreeable to him, to be placed on the church against the king's coming thither." In the twenty-fourth year of his reign he gave the Bishop of Hereford a mitre, splendidly enriched with precious stones, costing £82—a sum equal, at the present rate of money, to £1,230; and in the following year he ordered the Keeper of the Exchequer "to buy as precious a mitre as could be found in the city of London, for the Abbot of Westminster."

The richly-embroidered garments of the clergy —which were nearly covered with gold and precious stones—during the reign of this monarch, occasioned Pope Innocent III. to exclaim, "Oh, England, thou garden of delights; thou art truly an inexhaustible fount of riches! From thy abundance much may be exacted!" And he forthwith proceeded to get as much as he could by forwarding bulls to several English prelates, enjoining them to send a certain quantity of such embroidered vestments to Rome, for the use of the clergy there.

The high prelates were buried with their jewels, as appears from what William of Malmesbury relates of Richard Grant, Archbishop of Canterbury, who died in 1231, that he was laid, in full canonicals, in the grave. In the night the coffin was opened by certain persons, who laboured under the impression that the magnificent ornaments with which the corpse was adorned, might be more profitably employed by the living. They endeavoured to extract the jewels, but the archbishop, by a miracle, proved too strong for

them, and resisted successfully the efforts made to rob him of his buried treasures.

In the succeeding reigns of our English sovereigns, the same extravagance of ecclesiastical dress and ornament prevailed. It excited, in the reign of Edward III., the rebuke of Chaucer. "Many of the clergy," remarks the Ploughman to the Canterbury Pilgrims, "have more than a couple of mitres, ornamented with jewels like the head of a queen, and pastoral staffs of gold set with jewels as if made of lead :—

"They be so rooted in riches
That Christ's poverty is forgot.
* * * * *
Some wear a mitre and a ring
With double worsted well dressed,
With royall mete and riche drinke,
And ride on courses as a knight,
With hawkes and with hounds eke,
With brooch or ouches on his hood."

In the will of William Courtenay, Archbishop of Canterbury, who died in 1396, he leaves to his metropolitan church his cope braided with pearls, and a green vestment adorned with gold, etc. Another archbishop, Thomas Arundel, in 1414 bequeathed to the same cathedral, amongst other rich gifts, a mitre enriched with divers gems and precious stones, a large pastoral staff of silver, besides various jewels. The inventory of his goods shows the luxury and magnificence of the prelates of those times. At New College are preserved the curious jewelled ornaments and remains of a precious mitre, comprising nearly the whole of the rich decorations of the *mitra pretiosa*

of the founder, William of Wykeham, Bishop of Winchester (died 1404). The groundwork was of silken tissue, closely set with seed-pearls, and upon this were attached, at intervals, plates of silver gilt, set with gems and pearls, as likewise bands formed of jewelled ornaments, alternated with small enamelled plates of silver, beautifully coloured, representing animals and grotesques. There are also considerable remains of the beautiful crocketed crest, chased in silver gilt, and the jewelled extremities of the pendants are likewise preserved. The most curious part of these fragments is an M crowned, the monogram of the Blessed Virgin, set with gems, and partly enamelled with the subject of the Annunciation introduced in the open parts of the letter.

The effigy of John de Shepey, Bishop of Rochester, who died in 1360, represents him wearing a mitre elaborately wrought and set with jewels.* His gloves are jewelled on the back.

* The mitre, now a mark of sacerdotal authority, appears to have been a regal or hierarchal covering for the head from the earliest periods. Pellerin says it was that worn by the sovereign pontiffs of the Hebrews, and was afterwards known under the name of *Ciduaris*, a head-covering used by the Parthian kings, conical, and ending in a point; upon coins it is surrounded with the diadem and worn upright by the Oriental kings. Among the Romans, the mitre was worn by ladies, and sometimes by men, but it was looked upon as a mark of effeminacy. In the papal ages, the mitre was generally adopted by the hierarchal dignitaries, partly in imitation of the Greek emperors.

Though the use of the mitre was not common to all the bishops of the west from the eleventh century, Pope Alexander II. and Pope Urban II. granted the privilege of wearing it to

The list of sacred ornaments which composed the furniture of the Chapel Royal in the reign of Richard II., includes a "portepax tout d'or" of the most splendid description, set with diamonds, pearls, and sapphires.

During the reign of Richard III. the satirists attacked the clergy for their lavish extravagance. The higher ecclesiastics wore daggers at their jewelled girdles.

various abbots. It even passed to canons of churches and secular princes. These mitres, during successive ages, became highly enriched with precious stones.

The mitre of St. Thomas of Canterbury, long preserved in the treasury of Sens Cathedral, was exhibited at a meeting of the Archæological Institute in March, 1861, by permission of the late Cardinal Wiseman, together with the chasuble, alb, girdle, stole, and maniple, as having been worn by the exiled archbishop during the period of his residence at Sens, where he found refuge (1166). The mitre has been described as the *mitre auriphrygiata*, formed of embroidery and gold lace, without any gems or ornaments of precious metal. It is of white tissue, with a rich gold pattern spreading over it. Like the early mitres, it is very low, the apex forming a right angle; amongst the ornaments may be noticed the remarkable symbol often found on vestments of the Greek Church, and termed *gammadion*, from a combination of the letter "gamma," four times repeated.

The conformity of fashion between this mitre and that which appears in the representation of Hedda, Bishop of Winchester, executed about the same period, deserves notice. The same form appears in both; the elevation is slight compared with mitres of a subsequent period, and the apex forms a right angle.

The successive variations in the form of the mitre, or other similar details, serve to the practised eye as indications of date. It is, on this account, interesting to compare the simple embroidered mitre of the twelfth century with the superb, but

SHRINES.—The treasures contained in the ancient Syrian temples were immense, ivory and precious stones included. That of Astarte, at Hierapolis, abounded with gold and jewels, precious stones of all colours, sardonyx, hyacinth, emerald, brought from Egypt, Æthiopia, India, Media, Armenia, and Babylon. On the brow of the goddess shone a marvellous carbuncle. Lucullus took from Armenia magnificent gemmed vases which filled a car drawn by camels. At the triumph of this general was a golden

less elegant, work of the fifteenth, the splendid jewelled *mitra pretiosa* wrought by Thomas O'Carty for Cornelius O'Deagh, Bishop of Limerick, about 1408.

A description of the mitre of Louis d'Harcourt, Patriarch and Bishop of Bayeux, who died in 1479, is given in an ancient inventory of the treasures of that cathedral :—"Une mitre dont le champ est de perles menues, sémé d'autres perles plus grosses, ensemble trois et trois, ayant audevant xvj affiches d'argent doré, et derrière autant ; les uns émaillés, les autres enrichis de pierreries et petites perles, ayant audevant la représentation de l'Annonciation, et derrière le courponnement de la Ste. Vierge en images, les pendants garnis de vij affiches tout le long, au bout de chacun iij (affiches) qui font les bords, d'argent doré, enrichis d'émaux et de pierres au bout de chaque pendant, vj chainnettes où sont attachés vj ferets, d'argent doré, et au dessus ij saphirs, taillés en forme de cœur."

The mitre appears upon the monuments of many modern bishops of the Established Church since the Reformation, and, among others, upon that of Bishop Hoadley, in Winchester Cathedral. Real mitres are suspended over the remains of Bishop Morley, who died in 1684, and of Bishop Mews, who died in 1706.

The two horns of the mitre are generally taken to be an allusion to the cloven tongues as of fire, which rested on each of the Apostles on the Day of Pentecost.

statue of Mithridates of the height of six feet; the shield of this king was covered with precious stones.

In former times shrines blazed with jewels, the propitiatory offerings of devotees, and the bequests of those who thus sought to smooth their way to heaven. Nothing was considered too precious to ornament the chapels dedicated to the Virgin and particular saints. The description of these riches by the old writers, and the inventories of church ornaments, especially at the time of the Reformation, show with what lavish profusion the shrines were endowed. I will briefly allude to a few instances in our own country and elsewhere. To begin with the shrine of the canonized Confessor at Westminster Abbey.* The king was at first buried before the high altar, and then removed by Becket to a richer shrine in its neighbourhood, but after the rebuilding of the church by Henry III., that king had a sumptuous shrine made to receive the treasured remains. The tomb, which is composed of three tiers of pillars, was richly studded with stones of the most precious kind. There were numerous golden statues, such as an image of St. Edmund, king, wearing a crown set with two

* In a manuscript life of Edward the Confessor in the library of Cambridge University, written in Norman French, we find :—

"When the Church (Westminster) is dedicated
The king grants to it great freedom,
And gives very largely
Vestments of silk, gold, and silver,
Incom and possession,
Jewels and very rich gifts,
And enriched and adorned it."

large sapphires, a ruby, and other jewels, etc. Among the relics connected with this shrine was the crystalline vessel of our Saviour's blood, which had been sent by the Knights Templars from the Holy Land in 1247, as a present to Henry III., and was attested by Robert, Patriarch of Jerusalem, to have trickled from our Saviour's wounds at his Crucifixion. The famous stone, also, which was marked with the impression of the foot of Christ, as indented at His Ascension, and which had been brought to England by the Friars' Preachers, was another of the holy relics connected with the shrine, and had been given by Henry III., together with a thorn of Christ's crown, and various remains of saints, including an arm of St. Sylvester and a tooth of St. Athanasius! Here, likewise, was preserved a large piece of our Saviour's cross, richly adorned with gold, silver, and precious stones, which had been brought from Wales by Edward I. in the year 1285; and also the skull of St. Benedict, which had been given by Edward III.

When these *inestimable* valuables were not exposed to the awe-struck gaze of the devotee at the shrine, they were lodged in a secure repository, the site of which is now occupied by the tomb of Henry V.

There were, doubtless, many precious jewels besides those enumerated below in the Patent Rolls list. The large cameos consisted of fifty-five.*

* In 1267 political necessities obliged Henry III. to pawn the jewels belonging to himself and to the shrine of Edward the Confessor at Westminster Abbey. The following will give some idea of the riches of the shrine, the figures represented being of gold :—

To this shrine Edward I., after his return from Scotland, gave the regalia and the chair of state in which the kings of that country had been crowned at Scone. Alphonso, his third son, gave, also, the jewels and gold coronet of Llewellyn, Prince of Wales.

The shrine of the protomartyr at St. Alban's Abbey, although by no means so rich as the one raised by kingly munificence, was a splendid monu-

"St. Edmund. Crown set with two large sapphires, a ruby, and other precious stones, worth £86.

"King. Ruby on his breast, and other small stones, £48.

"King. Holding in his right hand a flower, with sapphires and emeralds in the middle of the crown, and a great garnet on the breast, and otherwise set with pearls and small stones, £56 4s. 4d.

"King. With a garnet in his breast, and other stones, £52.

"King. With sapphires in his breast, and other stones, £59 6s. 8d.

"Five golden angels, £30.

"Blessed Virgin and Child, set with rubies, emeralds, and garnets, £200.

"King holding shrine in hand set with precious stones, £103. (This was doubtless a statue of Henry himself.)

"King holding in one hand a cameo with two heads, and in the other a sceptre set with rubies, prasinus (true emerald), and pearls, £100.

"St. Peter, holding in one hand a church, in the other the keys, trampling on Nero; with a large sapphire in his breast, £109.

"A Majesty, with an emerald in the breast, £200.

"There is also mentioned a great cameo in a golden case, with a golden chain, valued at £200; and another cameo, £28." —["*Manners and Household Expenses in England in the Thirteenth and Fourteenth Centuries*," by Hudson Turner]

Among the documents and papers belonging to Westminster Abbey is an inventory of the jewels and precious stones belong-

ment of the pious zeal of Symon, the nineteenth abbot, at the commencement of the twelfth century. His whole time, we are told, seems to have been spent in obtaining gold, silver, and precious stones, to adorn the shrine of the saint. This was in form somewhat resembling an altar-tomb, but rising, with a lofty canopy over it supported on pillars,* and was intended to represent the saint lying in great state. The

ing to the shrine of Edward the Confessor and others belonging to the Monastery of Westminster, taken away and borrowed by the King for the purpose of raising money thereon, and promised to be returned within a year from Michaelmas, 1 June, 51 Henry III. Also, a letter obligatory of the Abbot, etc., of Westminster to return a moiety of the thirty-eight marks of the gold of the shrine of St. Edward, which had been taken for the jewels sent to Queen Margaret on her first coming to Westminster. A grant by the king, to the Abbot, etc., of Westminster of a certain ring with a precious ruby inserted therein, for the shrine of the Confessor, with the condition that he might use the said ring when in England, but that it was to be placed on the shrine when the king went abroad, and to be used for the coronation of the king's successors; 14 November, 12th Richard II. Portion of a letter, apparently from the Abbot of Westminster to the king, in reference to the "noble relic," the Ring of St. Edward, of which he was the keeper. He begs for pardon of some trespass in respect of sending the ring to the king, and prays him to save the rights of the church.—(*Historical Manuscript Commission*, 1*st Report.*)

* Shrines usually consisted of two storeys, the lower forming a marble or stone basement, often enriched with porphyry, crystal, serpentine, alabaster, and mosaics. The upper stage had a marble coffin or chest enclosing the saint's body, and concealed by a painted cover of wood, plated with precious metal. Around the basement, on precious cloths, hooks, and gilded or silver rods, were laid jewels, ivories, corals, rings, girdles, slippers, rich tapestries, trindles, tapers, models of

inside contained a coffin enclosing his bones, and this was inserted in another case which on the two sides was overlaid with figures cast in gold and silver, showing the chief acts of Alban's life, in raised and embossed work. At the head was placed a huge crucifixion, with a figure of Mary on one side, and St. John on the other, ornamented with a row of very splendid jewels. At the feet was an image of the Virgin, holding her Son to her bosom, seated on a throne; the work of gold, highly embossed, and enriched with precious stones, and very costly bracelets. The four pillars which supported the canopy were shaped like towers, and all of plate gold, supporting a canopy, the inside of which was covered with crystal stones.

Abbot Symon also dedicated to the church "a very large cup of gold," says Matthew Paris, "than which there was none more noble or beautiful in all England. It was made of the purest gold by that renowned goldsmith, Master Baldwin, adorned with flowers and foliages of the most delicate workmanship, and set round with precious stones in the most elegant manner." Besides this, he gave a vessel to contain the eucharist "of the finest gold enriched with precious stones of inestimable value."

limbs supposed to have been healed by the saint, besides offerings of brooches, lances, swords, ships, chains, necklaces, women's hair, and images. *Portable* shrines were carried in procession, to ward off evil influences. Some of these were most sumptuously enriched with precious stones, and are remarkable specimens of the goldsmith's art in various ages. So great was the value attached to these costly objects that they were placed under the special charge of keepers.

The most splendid shrine of which England could boast in olden times was that of Thomas à Becket, in Canterbury Cathedral, of which not a trace now remains. It was the object of countless pilgrimages; a hundred thousand devotees visited it in one year; men of every rank, even to the crowned head. Louis VII., of France, came there in 1179, in guise of a common pilgrim, and presented the famous precious stone, carbuncle, ruby, or diamond, called "the Regale of France," said to be as large as a bird's egg or a thumb-nail, which Henry VIII. set, and wore as a thumb-ring. Erasmus, who visited the shrine, tells us, "A coffin of wood, which covered a coffin of gold, was drawn up by ropes and pullies, and then an invaluable treasure was discovered; gold was the meanest thing to be seen there; all shined and glittered with the rarest and most precious jewels, of an extraordinary bigness; some were larger than the egg of a goose."

Stow says: "The timber work of this shrine, on the outside, was covered with plates of gold, damasked and embossed with wires of gold, garnished with brooches, images, chains, precious stones, and orient pearls; spoils of which shrine (in gold and jewels of inestimable value) filled two great chests, one of which six or eight strong men could do no more than convey out of the church; all of which were taken to the king's use."

When the pilgrims were assembled before the shrine, the prior, or some other great officer of the monastery, came forward, and with a white wand touched the several jewels, naming the giver of each.

A list of the precious stones is given in Nichols' "Erasmus," from the inventory of 1315. A golden likeness of the head of this saint was also exhibited, richly studded with jewels.

Erasmus, in his "Colloquy upon Pilgrimages," speaks of the famous shrine at Walsingham as "the seat of the gods, so bright and shining as it is all over with jewels, gold, and silver." *

Dugdale has preserved from olden days two lists of relic treasures in old St. Paul's, which fill about two pages and a half in folio, including an immense amount of precious stones, the relics being encased in reliquaries of gold and silver, studded with jewels. The pride and glory of St. Paul's was ths shrine of St. Erkenwold. Here were wrought the most frequent miracles, and therefore the most lavish offerings were made. It consisted of a lofty, pyramidical structure, in the most exquisitely-decorated pointed style, with an altar-table in front, covered with jewels and articles of gold and silver. . A citizen of London, Richard

* "When Erasmus made his famous pilgrimage to Walsingham and Canterbury" (observes a writer in the "Edinburgh Review"), "the stroke of the axe had not, indeed, yet fallen, but was close at hand. Fifty years earlier, shrines and altars were still unthreatened, and there was, probably, no country in Europe in which the pilgrim, wandering from shrine to shrine, would have found the churches set forth with greater richness, or with a more lavish display of treasure. The great shrines, St. Cuthbert's, at Durham; St. Etheldreda's, at Ely; St. Thomas, at Canterbury; the Confessor's, at Westminster, were each such a mass of gold and of jewels as might serve to ransom great kings from captivity, and lighted up the space at the back of the high altar by the very splendour of the offerings that everywhere hung about them."

Preston, left his best jewel, a sapphire, to the shrine, there to remain, for curing every infirmity of the eyes. Another citizen gave a costly tablet, enriched with many precious stones and enamels.

The jewelled riches of Croyland Abbey were immense. Amongst them was a present from a King of France, a beautiful and costly sphere, constructed of various metals, according to the different planets, and adorned with such a mixture of precious stones as amazed the beholder.

Pope Leo IV. gave to the abbey an altar-cloth, woven with gold and spangled all over with pearls. It had on each side a circle bounded with gold, within which the name of the donor was inscribed in precious stones.

The shrine of St. Cuthbert, in Durham Cathedral, was, for five centuries, enriched with the offerings of pilgrims. It became a blaze of gold and jewellery of extraordinary splendour.

The commissioners of Henry VIII., when examining this shrine, discovered "many worthy and goodly jewels, but especially one precious stone, which, by the estimate of those then visitors and their skilful lapidaries, was of sufficient value to ransom a prince."

Bishop Arundel, of Ely (died February 1413-14), rebuilt the episcopal palace in Holborn, and presented to the church, among other gifts, a curious tablet of great value, full of the relics of the saints, set in large pearls, rubies, and sapphires. Arundel had purchased it of the Black Prince, Edward. It had once belonged to the King of Spain.

Henry de Blois (thirty-ninth Abbot of Glaston-

bury, 1126) gave to the abbey, among many rich gifts, a precious sapphire, bestowed on the church by St. David, long hid on account of the wars, none knowing the place until the abbot found it in a certain door of the church of St. Mary, and had it magnificently adorned with silver, gold, and precious stones.

In our own country, shrines, the objects of idolatrous worship, belong, happily, only to the past. The glorious light of the Reformation withered these superstitious practices. In 1537, Cromwell, the willing instrument of his royal master's will, commenced his war against them, and in the following year issued his famous admonition to the clergy:—"Such feigned images as ye know in any of your cures to be so abused with pilgrimages, or offerings of anything made thereunto, ye shall, for avoiding of that most detestable offence of idolatry, forthwith take down, and without delay."

In Roman Catholic countries abroad, however, pilgrimages are still sustained, and the shrines to the Virgin and popular saints are resplendent in costly offerings. These prevail more particularly in Italy, France, and Spain.

In Italy there are some magnificent specimens, in which enamelled work and jewels are introduced as *pale* or *palliotti*, altar fronts or coverings. Those of San Marco at Venice, of Sant' Ambrogio at Milan, of the Baptistery at Florence, and the Cathedral at Pistoia, are among the most remarkable. Many specimens of the same nature, together with votive offerings, cups, vessels, and the like, are still preserved in the sacristies of the churches.

A traveller describes the subterranean chapel under the dome of Milan Cathedral, dedicated to and enclosing the mortal remains of St. Charles Borromeo: "We descended by torchlight into a temple of an octagonal form, and of about fifteen feet diameter. The riches contained in this sepulchre seemed to exceed the ransom of kings, and although the comparison be not strictly applicable, I could not help thinking of the palaces I had read of in the 'Arabian Nights' or 'Tales of the Genii.' Here are columns of the choicest marble, with gold capitals, crimson damask embroidered with gold, and wrought to the highest perfection, while round the sepulchre are a series of bassi relievi, in solid silver, representing the birth of the saint, etc. The corpse is embalmed in a gold and crystal coffin, and completely habited in sumptuous robes. Over the golden mitre on the head of the saint is suspended a crown of precious stones; in his hands he holds his crozier, similarly enriched and costly; while an emerald cross of immense value, and an antique figure about a foot high, of massive gold, both presents from crowned heads, formed only part of the riches contained in the coffin."

Political commotions, so frequent in France, have caused the dispersion of the costly jewels and rich works of art which formerly decorated the shrines in the magnificent cathedrals of that country. Some, however of these inestimable treasures have been recovered, and are, for the most part, in the Museum of Antiquities in Paris.

The sanctuary and treasury of St. Denis contained enormous riches in ecclesiastical ornaments; the

former was of solid gold, and was protected against robbers by the following inscription, thus translated: "If any impious person dares to despoil this altar, resplendent in gold, may he perish justly, and be damned like Judas, his companion." This malediction did not, however, prevent the Leaguers of 1590 from pillaging the shrines, and the Revolutionists of 1793, with the same predatory spirit, cleared away the treasures that were left. Some few relics, however, found their way to the Museum of Antiquities, comprising remarkable specimens of gold and jewel work; such as the altar service pretended to have been used by St. Denis, his ring, and pastoral staff, covered with gold, pearls, and enamels. Of the works of the famous Suger, France still possesses the grand chalice and patena, the former ornamented with topazes and amethysts, weighing one hundred and forty ounces. The patena is of serpentine, with gold dolphins in the centre, and precious stones around.

The most remarkable works of the jeweller's art in connection with religious usages are more rare in France than in Germany or Italy; as, for instance, the great chalice of Weingartein, in Suabia, made by Conrad de Husse; the beautiful cross enriched with precious stones at Ratisbonne; the magnificent chalice at Mayence; the chasse given by Frederick Barbarossa to Cologne Cathedral; the chasse of the Three Kings in the same; the golden altar in the chapel of the King at Munich; the famous censer, in the form of a circular chapel, at the Vatican; besides other rich objects in the churches of Italy.

Spain, as might be expected, was particularly rich

in ecclesiastical ornaments of the jeweller's art, but wars and insurrections have despoiled the churches of their vast wealth.* Still there are splendid relics remaining. Among the treasures in the Cathedral of Seville are the cross made of gold which Columbus brought from America, and presented to the king; also two ostensorios of the fifteenth century, covered with precious stones and magnificent pearls; wonderful vestments, heavy with embroidery and seed-pearls; the crown of Ferdinand; and a magnificent tabernacle altar-front, angels, and candlesticks, all in solid silver, beautiful in workmanship and design. The Royal Chapel at Seville contains the body of King Ferdinand, the conqueror of Seville, in a magnificent silver shrine, with his banner, crown, and sword; a curious wooden statue of the Virgin, adorned by King Ferdinand with a crown of emeralds and a stomacher of diamonds, belonging to his mother Berangera, given on the condition that they should never be removed from the image. The Cathedral of Seville possessed immense treasures in jewels. A vast amount of gold and precious stones was deposited there by Catholics during the period in which all the wealth of a newly-

* The treasures of gold, silver, and precious stones accumulated in the churches of Spain, were, beyond all conception, immense, and formed one of Bonaparte's great inducements for invading the peninsula. It is known that he had previously sent out emissaries, professing to be scientific characters, with orders to take notes of all church valuables in the kingdom. Copies of their reports were given by the imperial plunderer to his obedient marshals, who were thus enabled to point out to the dismayed guardians of all this wealth, the very places in which it had been deposited.

discovered world by Columbus flowed into this city: The Church of the Escurial abounded in precious stones; it has been asserted that a single press in the sacristy surpassed in riches the famous treasury of St. Mark at Venice.

In the sacristy of the Cathedral of Toledo is an exquisite tabernacle of gold brought from America by Columbus, incensories, chalices, crosses, and reliquaries, in gold and enamel, enriched with jewels. The robes, mantles, and ornaments of the statue of the Virgin are encrusted with pearls and jewels. This church eclipsed the Sainte Chapelle at Paris in the splendour of its shrines. Colmenar, who visited it in 1697, describes them as covered with precious stones. The treasury, containing fourteen or fifteen large cabinets, had an amount of wealth incalculable, including two gold mitres, studded thickly with pearls and precious stones, two bracelets, and a crown of the Virgin enriched with large diamonds and other gems, with a large quantity of pearls of immense size. The Virgin was seated on a rock which was covered with jewels, amongst which was a diamond as large as a pigeon's egg. The French, in 1809, completed the spoliation of these riches.

The Cathedral of Zaragoza has been more fortunate in the preservation of some portion of the riches of the jeweller's art. Here are still the most exquisite reliquaries in pearl, precious stones, and enamel; magnificent necklaces; ear-rings with gigantic pearls; coronets of diamonds; lockets; pictures set in jewels; in fact, everything which is most valuable and beautiful has been lavished on this shrine.

In the sacristy of the cathedral, called the "Seo," are a magnificent ostensorium, with an emerald and pearl cross; another ornamented with diamonds, etc.

A collection of jewels, purchased from the treasury of the Virgen del Pilar, at Zaragoza,* exhibited at the South Kensington Museum, comprise some splendid specimens of early Spanish jewellery; among them a gold pendant ornament, with a beautiful enamelled group of the Adoration of the Magi, set with diamonds; a reliquary of rock crystal, mounted in gold enriched with enamel and pearls, containing two exquisite enamel groups of the Crucifixion and the Virgin and Child, presented by Louis XIII. of France to the treasury; a magnificent specimen of cinque-cento work, consisting of a gold pendant in the form of a pelican and her young, enriched with a carbuncle and pearls; two enamelled pendant ornaments of dogs, supported on scrolls, with pearls and finely-enamelled chains, enriched with precious stones; three representations, in richly-enamelled gold, of the Virgen del Pilar, as the statue has appeared at different periods. They are set with rubies and emeralds. A costly pectoral ornament of gold, open-work scrolls, set all over with fine emeralds.

* At the sale of the jewels, in 1870, the catalogue included 520, many of which were rich and curious; and 50 of which, such as pendants, reliquaries, medallions, crosses, etc., dated from the sixteenth century. The remainder was composed of rings, bracelets, collars, chains, watches, rosaries, ear-rings, pins, etc. The sale lasted about fifteen days. Among the most important lots was a French decoration of the Holy Spirit, set with brilliants, which sold for 312,500 *reaux*. A collar and a diadem realized each 100,000 *reaux*.

In the "Autobiography" of Miss Knight, lady companion to the Princess Charlotte, describing a ceremony at St. Peter's, at Rome, in 1780, she says that the statue of the saint was dressed in gold stuff, with a ring on its finger, rare jewels on its breast, and a tiara on its head.

Lady Herbert, in her "Impressions of Spain," describes the famous Lady of Atocha as a black image, but almost invisible from the gorgeous jewels and dresses with which it is adorned.

The ex-Queen Isabella, some little time before her flight from Spain, gave to "Our Lady of Atocha" a robe worth, it is said, £30,000. The image was invisible for some time, as some one took a fancy to one of the many jewels which adorned this robe; and the priests, seeing that her ladyship could not take care of herself, put her under lock and key.

[The King of Spain has decided on having an immense basilica raised over the remains of Queen Mercedes. A sum of 1,000,000 reals will annually be deducted from the civil list for its construction, until the building is complete. The ex-Queen Isabella of Spain has furthered the project by handing over for the purpose the diamonds and jewels deposited in the Cathedral of Atocha, which belong to her, and represent a sum of 15,000,000 reals, more than 3,000,000 francs. Such is the *on dit* of the newspapers.]

In the Church of St. Laurence, at Florence, is the mausoleum of the Medici family. The bodies of the princes are in a subterranean chapel. The splendour of this mausoleum consists in its being entirely encrusted with the rarest and most beautiful marbles,

wrought and inlaid in the highest perfection. The sarcophagi are formed of Egyptian and Oriental granite, with the green jasper of Corsica, and surmounted by cushions inlaid with precious stones, and interspersed by crowns and jewels. In the large and precious slabs of jasper, verd-antique, lapis-lazuli, Oriental alabaster, and Spanish coral, are introduced the armorial distinctions of the various cities of Tuscany, exquisitely wrought. The funereal urns are inlaid and enriched with mother-of-pearl, jaune-antique, porphyry, green jasper, etc.

In the Church of Loretto, in what is termed *La Santa Casa*, are figures of the Virgin and Child, in costly robes, and covered with a profusion of jewels; on their heads are rich crowns. The infant Jesus displays a sumptuous ring on his finger, while the Virgin is resplendent, from the diadem on her brow to the hem of her robe, and jewels of every description, asserted to be of inestimable value; but a large number were swept away by the French, at the invasion. The treasury of this church was once of dazzling beauty and costliness. Lamps, censers, statues, chalices, vases of gold and silver, jewels, gems, robes, pictures, mosaics, the gifts and *ex-voto* offerings of nobles and crowned heads, here abounded. Of their splendour there are yet some remains.

The story of the holy House of Loretto is engraved on brass in several languages upon the walls of the church at Loretto. Among others, there are two tablets with the story in English, headed, "The wondrus flittinge of the kirk of our blest Lady of Laureto." It commences by stating that this kirk is

the chamber of the House of the Blessed Virgin, in Nazareth, where our Saviour was born; that after the Ascension, the Apostles hallowed and made it a kirk, and St. Luke "framed a pictur to her vary liknes thair zit to be seine;" that it was "haunted with muckle devotione by the folke of the land whar it stud, till the people went after the erreur of Mahomet," etc. .

M. de Coulanges mentions that at Loretto he saw a golden heart set with diamonds, presented by Queen Henrietta Maria. "En l'ouvrant on voyoit cette princesse à genoux, qui présentoit le cœur du roi à la Sainte Vierge, avec ces mots, *quo charius*, eo libentias."

Queen Christina of Sweden completed her renunciation of all the pomps and vanities of the world at Loretto, by laying down at the foot of the golden image her crown and sceptre, with jewels of great value.

In the monastery of the Vatopidi at Mount Athos * is the girdle of the Virgin Mary, which appears to be of leather, so far as one can see through the glass case in which it is kept, and is ornamented with diamonds and numerous rows of rudely worked and very ancient pearls. So far is the fame of its miraculous powers throughout the Ægean, that frequently when a city is afflicted with pestilence, it is sent for to restore health to the inhabitants.

In the monastery of Xeropotamu, or the "Torrent," on Mount Athos, is a fragment of the true cross, consisting of one long piece of dark wood and

* A tradition exists that it was on Mount Athos, just before the Greek revolution in 1821, a cross of light was seen by the monks, with the words, "In this. conquer."

two cross pieces, one above the other, the upper one, which is the shorter of the two, being intended for the superscription. Though not exactly a crucifix, it has a small figure of our Lord on the middle of it in ivory or bone; from the great abhorrence in which anything approaching an image is held in the Greek Church, even this would probably not have been spared, had it not been a reputed present from the Empress Pulcheria. Near the foot is a representation in gold plate of the Church of the Holy Sepulchre, with an inscription in ancient Greek characters; but what is most remarkable about it is the wonderful size of the uncut diamonds and emeralds with which it is set. This is in all probability the same piece of the true cross which is mentioned in a golden bull of the Emperor Romanus Lecapenus (A.D. 924) as having been taken from the queen's treasury, and presented by him to this monastery after his recovery from a severe illness, on which occasion it was conducted thither with great pomp and ceremonial.

In the monastery of Sphigmenu, at Mount Athos, there is another cross, inferior in other respects, but not less valuable for its ancient diamonds, and the two together form a pair which it would be difficult to match elsewhere.

It has lately been pointed out that the great rarity of large diamonds in ancient works of art, even in Byzantine times, when we should have expected that the gorgeousness of the Court and the communication with Asia would have introduced them, is to be accounted for, not by the scarcity of the gem itself at that period, but by the prohibition which was

imposed by the Indian sovereigns against the exportation from that country of any above a certain size. [King on the "Natural History of Precious Stones."]

In the monastery of Docheiareiu, or the "Steward's Monastery," at Mount Athos, there are two splendid crosses: one a single cross, magnificently set in gilt filigree work adorned with gems, the spaces between the limbs being also filled up with the same kind of ornamentation, so that it assumes, roughly speaking, a diamond shape; the other is a double cross, like that at Xeropotamu, and has beautiful metal flower-work wreathed all about it.

In the possession of Hollingworth Magniac, Esq., is a celebrated jewelled "reliquary," formerly in the treasury of the Cathedral of Basle, and obtained at the sale of the church property in 1834. It is in the form of a sandalled foot, in silver parcel gilt, set with pearls, etc., and is of Swiss work, 1470. The length is nine and a quarter inches, height five and a half inches. The foot is in silver, well and minutely modelled in beaten work, the toes most beautifully executed in the naturalistic style of Martin Schön-gauer, or the artists of the Van Eyck school; the sandal forms a covering for the greater part of the foot, leaving the toes only exposed; it is diapered all over with small gilded applied rosettes in relief, and bound round by several straps, set with large jewels and glass pastes. In front, on the instep, is a raised circular medallion, containing a pane of glass, intended for the inspection of the relic formerly contained within, which was a foot of one of the Innocents,

given to the church by St. Colombanus, and the work of one Oswald, probably a goldsmith of the city of Basle. Above the raised circular medallion is a large rosette in high relief of elegant foliage in gold, set with pearls. On each side of the ankle, also, the sandal is decorated with a large circular applied medallion, formed by a beautiful translucent cloissoné enamel of green, red, and white tints, and gold filets, arranged in a floriated pattern, surrounded by zones of filagree work, and thickly set with seed-pearls. Around the top, where the ankle is cut, the margin is surrounded by a band of jewels, crested with a raised open-work crown of strawberry leaves; this encloses a circular medallion carving, in mother-in-pearl (placed horizontally on the summit), representing the Presentation in the Temple. Access to the interior of the foot is obtained in the sole of the sandal by a hinged door, which is ornamented on both sides, by inscriptions, varied with scroll ornaments, engraved or chiselled in low relief, in large church text characters. On the exterior the inscription is as follows:—"In. tegmen . pes . de . innocentibus. Sanctus . Columbanus . dedit"; and inside, "Osvaldus . fecit . hoc . opus . de . voluntate. Dei . 1470 . iar." This remarkable reliquary is engraved in Shaw's "Decorative Arts of the Middle Ages," etc.

In the possession of the Right Honourable W. E. Gladstone is a curious large circular jewel or reliquary of gold, set with diamonds, the outer case beautifully enamelled with arabesque scrolls in blue, red, and white on yellow ground; it has a glass cover which opens on a hinge; within the case are four cavities

containing groups in enamel of Adam in Paradise; Adam and Eve; the expulsion from Eden; and Cain slaying Abel, with backgrounds of trees and herbage; open-work centre ornament. Size, four inches in diameter, with a loop for suspension.

One of the most magnificent shrines ever known was the old Constantinople Cathedral (now the Imperial Mosque St. Sophia), which was dedicated to the Eternal Wisdom, *i.e.*, to the Second Divine Person, associated, even by Solomon, with Jehovah in the creation of the world. This temple was erected in A.D. 325, and, after having been ravaged twice by fire, was restored by the Emperor Justinian in 568, after the plan, says tradition, of an angel who came to that monarch in a dream.

The angel is stated to have appeared a second time as a eunuch, in a brilliant white dress, on a Saturday, to a boy who was guarding the tools of the masons, and ordered him to bring the workmen immediately, in order to hasten the building. As the boy refused, the gleaming eunuch swore by the Wisdom, *i.e.*, by the Word of God, that he would not depart until the boy returned, and that he, in the meantime, would watch over the building. When the boy was led before the emperor, and could not find the eunuch who had appeared to him, the emperor perceived that it had been an angel; and in order that he might for ever keep his word as guardian of the temple, he sent away the boy, laden with presents, to pass the rest of his life in the Cyclades, and resolved, according to the word of the angel, to dedicate the church to the

Word of God, and Divine Wisdom. Again the angel appeared, a third time, as a eunuch, in a brilliant white garb, when the building was finished as far as the cupola, but when there was not sufficient money to finish it, he led the mules of the treasury into a subterranean vault, and laded them with eighty hundredweight of gold, which they brought to the emperor, who immediately recognized the wonderful hand of the angel in this unexpected caravan of gold. Thus did an angel give the plan, the name, and the funds for the construction of this wonder of the Middle Ages.

Nor did the angel end here, for a dispute arising between the emperor and the architect, whether the light should fall through one or two open arched windows, the angelic visitor appeared to the emperor, clad in imperial purple and red shoes, and instructed him that the light should fall upon the altar through three windows, in honour of the Father, the Son, and the Holy Ghost. The altar was to be more costly than gold, and consequently it was composed of every species of precious materials, matted together with gold and silver, with crusted pearls and jewels, and its cavity, which was called the sea, was then set with the most costly precious stones.

Above the altar, which has been described, rose, in the form of a tower, the tabernacle, on which rested a golden cupola, ornamented with golden lilies, between which was a golden cross weighing seventy-five pounds, adorned with precious stones. The pulpit was surmounted by a golden dais, with a gold cross weighing one hundred pounds, and glittering with

carbuncles and pearls. Precious metals and costly jewels everywhere—no wonder that, on the opening of the temple, the emperor exclaimed, with outstretched arms, from the pulpit, "God be praised, who hath esteemed me worthy to complete such a work! Solomon, I have surpassed thee!" *

The richest shrine in the world must undoubtedly be that in the famous ISLAND OF SRIVANGAM, in the great temple of which are jewels and treasures of inestimable value. A brief account of them is given in the *Athenæum* (Oct. 23rd, 1875).

This collection chiefly consists of ornaments for the adornment of the god, the Kristnar Avatâr of Vishnu, on especial occasions. There are armlets, and necklaces, and breastplates, and crowns, all set with gems—diamond, and ruby, and emerald, topaz, and opal, and sapphire, and pearl. One necklace, of emeralds, rubies, and diamonds, with pearl pendants, is computed to be worth six lakhs of rupees (£60,000). The god has several umbrellas, with covers of pearl network, and one of these bears, according to estimation, one hundred and twenty-five thousand small, but extremely clear, coloured pearls. Amongst the treasures are huge vessels of purest gold, under the weight of which the attendants who show them to the few that are allowed to inspect the temple treasures,

* Seven hundred years after the event recorded, the bones of the vainglorious emperor were removed to a subterranean vault of the church he had built. His remains were, however, disinterred by the Western Latins, and robbed of the rich jewels and ornaments which had been buried with him.

stagger as they bring them into the show-chamber. The mace of the god is a mass of gold, sheathed, for the greater part, by large flat diamonds. It is impossible to estimate the intrinsic value of the Srivangam gems. They are badly cut, and some of the largest emeralds, rubies, and diamonds, are scarcely cut at all. Yet, some, wretchedly cut as they are, emit a surprising lustre. There are several hundreds of huge pear-shaped pearls, but these again are bored through the centre; and this, although it may enhance the value of the gems in the Hindoo's eyes, naturally lessens their value in the estimation of an European jeweller. The Srivangam pagoda received a valuable gift of a portion of these jewels, a few years ago, from a peculiarly holy ascetic. This man, a Brahmin, vowed that for ten years he would not eat a morsel of food or drink a drop of water on any day that he did not receive for the god a donation of a hundred rupees (ten pounds). He was at first nearly starved to death, but such a devotee was not to be lost to the faith. The pious rallied round him, and at the end of the stipulated term, he presented the temple with a magnificent necklace of emeralds, rubies, and other ornaments, worth in all £25,000.

Another remarkable Indian shrine is the Taj, Agra, built by the Emperor Shah Jehan, as a mausoleum for the Empress Mumtazi Mahal, or Taj-Bibi, who died in giving birth to the Princess Jehanara. It was commenced in 1630, and completed in 1647. Twenty thousand workmen were employed during these seventeen years. Each province of the empire contributed precious stones for its adornment; the

jasper came from Punjaub, the carnelian from Broach, the turquoise from Tibet, the agates from Yemen, lapis-lazuli from Ceylon, coral from Arabia, garnets from Bundelcund, diamonds from Punnah, rock-crystal from Mulwa, onyx from Persia, chalcedonies from Asia Minor, sapphires from Colombo. The total cost of this work was about two millions.

In one of his expeditions into Hindostan, Mahmud the Gaznevide, one of the greatest of the Turkish princes, levelled many hundred temples or pagodas to the ground. The pagoda of Sumnat, situated on the promontory of Guzzarat, contained an idol which the Brahmins who attended on it declared would overwhelm the impious stranger who should approach the holy precincts. Mahmud derided this superstition; fifty thousand worshippers of the idol were killed by the Moslems, the sanctuary was profaned, and the conqueror aimed a blow of his iron mace at the head of the false god. The trembling Brahmins are said to have offered ten millions sterling for its ransom, but Mahmud repeated his blows, and a treasure of pearls and rubies concealed in the statue fell out, and explained the devout prodigality of the Brahmins.

At the International Exhibition of 1872, in the Indian annexe, was shown the Guicowar's chudder, an Indian ornament intended for the decoration of the tomb of Mahomet. It consists of a mass of seed-pearls and precious stones, countless in number, at least as far as the pearls are concerned. Of these latter, forming the groundwork, there are many thousands.

CHAPTER VI.

ROBBERIES.

A ROBBERY in the ancient Treasury of Westminster Abbey was perpetrated in the year 1303. The details, which are very curious, are given by Mr. Joseph Burtt, Assistant Keeper of the Public Records. At that time Edward I. was preparing to take summary vengeance upon the Scotch for their so-called rebellion against his power. Upon the first of May, or late in the preceding month (for the accounts vary a little) the daring attempt was made, and the treasure carried off. The king acted with his usual vigour; a writ was issued from Linlithgow on June 6th, directing investigations to be made, and from Kynlos, on October 10th, another writ was sent to Roger Brabazon, and other justices, reciting that whereas the Abbot of Westminster and forty-eight brethren, "commonachi ejusdem domus" (who are mentioned by name), and thirty-two other persons there named, were indicted for the robbery, and they had been committed to the Tower—and they assert they are falsely

so charged, and beg that the truth may be inquired into—the said justices are directed to hear and determine the same.

It appears that the sacrist of Westminster having found certain cups, etc., spoke to some of the monks, and asked their advice thereon. They advised him to consult John de Foxle, and he, not knowing of the robbery, advised that the abbot should maintain his right to them as being found within the liberty of the church. Other proceedings of the sacrist, if truly reported, leave no doubt of his guilt. William the Palmer, the keeper of the king's palace, said he often saw the sacrist, the sub-prior, and other monks, go in and out, early and late, about the time of the burglary, and they often carried many things towards the church—he knew not what. John Albon was the designer of certain tools for breaking open the Treasury—Alexander de Pershore threatened to kill him if he revealed the design—and on a certain day he saw the same Alexander and certain monks enter a certain boat of the Abbey at the King's bridge, and take with them two large panniers covered with black leather, in which there was a great weight—he knew not what. The same persons returned late in another boat, and landed at the Abbey Mill. John de Ramage was suspected, because he was often going in and coming out of the Abbey, and on a sudden he dressed himself very richly, bought horses and arms, and boasted he was able to buy a town if he pleased. John de Linton scattered dirt on the ground near the Treasury, and destroyed all traces of the robbers. It was he who sowed hemp in the cloister garth. Many

persons, especially goldsmiths and dealers, appear to have been implicated through the agency of the sacrist, and the other robbers. Richard de Podelicote went to Northampton and Colchester to get rid of some of the jewels there, and several worthy citizens of London are recorded as having purchased some "cheap" lots of precious stones and plate.

Just before the robbery, some friends of William de Palais "met in a certain house within the close of the prison of the Fleet, together with a horseman and four ribald persons unknown, and there stayed two nights eating and drinking, and in the middle of the third night they went armed towards Westminster, and returned in the morning. This they did for two nights, and then came no more. And as the treasury was broken into about that time—say the jurors—they were suspected of the felony. Much of the treasure seems to have been hid in the immediate neighbourhood of the Abbey, to be carried off at the convenience of the thieves. A linendraper at St. Giles's had a large pannier full of broken vessels of gold and silver sent to him by certain monks of Westminster, about which he became so alarmed when the royal proclamation was published, that he gave it to a shepherd-boy to hide in Kentish Town, where it was found. Some of the treasure found its way across the water, but was not traced, although the boatmen of the river from Lambeth to Kingston were examined. The case against the sacrist and the monks appears to be that the robbery could not have been committed without their knowledge, the gates of the Close must have been opened to admit some of the thieves, and

they had the keys of them, while they refused admittance to a man who had bought the herbage of the cemetery, as they knew what was hid there, and that afterwards much treasure was known to have been taken to the sacrist's house, and claimed by him. Their antecedents were brought forward to strengthen the case against them, for it is said, "there was a great suspicion against the monks, because four years ago an attempt was made to break open the treasury in the cloister, which was inquired into, and the Abbot made peace with the King respecting it."

It seems that the Master of the Wardrobe himself, John de Drokenesford, was present in London on the king's affairs when the investigations into the robbery commenced. On June 20th he came to Westminster, where he was informed of the robbery, and in the presence of Ralph de Sandwich, Keeper of the Tower of London, two Justices of the King's Bench, the Mayor of the City, the Prior of Westminster, and others of the neighbourhood, "he produced the keys of the said treasury, which had been kept in a canvas pouch, sealed with the perfect seal of the King's Cofferer, and carried by him; and he took the said keys and opened the door of the treasury, and entered therein with the company assembled, and he found the treasury broken into, the chests and coffers broken open, and many goods carried away." An indenture describing with great minuteness the exact state of the case, was drawn up; and in this curious document we get a complete view of the interior of the vaulted chamber, and the anxious assembly investigating the extent of the damage so ruthlessly com-

mitted. It gives three lists, headed, "Jocalia dimissa in thesaurario," "Jocalia furtive surrepta de thesaurario Domini Regis et postea reinventa," and "Jocalia inventa in custodia Sacristæ Westm'." It was evident however, at once, that many more valuables might have been carried off had the robbers been more accomplished in their craft, for there appears a long and goodly list of jewels, rings, and plate of various kinds, including the king's great crown and three other crowns embellished with precious stones, which had been left behind. The thieves had been embarrassed by the very richness of their spoils. The poor man who became a robber of the royal treasure because he had lost £14 17s., and who had for his confederates the servants of the palace and Abbey, might well have been afraid to seize the royal crown and other jewels.

It would have been simply impossible to have got rid of them or turned them to account. Obtained by the spoil of a castle or the sack of a town, the contents of the treasury would have been rich booty indeed, and would have afforded splendid trophies. As it was, and even at the reduced prices which robbers always obtain, had they not been disturbed, they would have been able to divide among themselves a sum equal to the whole proceeds of a subsidy levied upon the length and breadth of the land, and collected by the whole power of the State. That the robbers had not completed the work they had planned, is evident from the list of valuables which the party assembled in the chamber found upon the floor. With a feeling approaching to horror they must have picked

from the dirt at their feet, "the ring with which the king was consecrated," and "the secret seal of the king's father," which were found among fragments of vessels of gold and silver, spoons, knives, and rings of various kinds.

There is little reason to doubt that a large quantity of the treasure—that consisting of the plate and jewels—was recovered. One of the principal thieves, Richard de Podelicote, was found with two thousand pounds' worth in his possession. This man subsequently confessed the whole matter, and so did another of the robbers. Their accounts are not quite consistent, as is usually the case. Podelicote is always spoken of as the great culprit, and in his confession he takes the whole blame of the matter, as well as the previous robbery of the conventual plate from the refectory. A portion of his confession runs thus:—"He was a travelling merchant for wool, cheese, and butter, and was arrested in Flanders for the king's debts in Bruges, and there were taken from him £14 17s., for which he sued in the King's Court at Westminster, at the beginning of August, in the thirty-first year, and then he saw the condition of the refectory of the Abbey, and saw the servants bringing out silver cups, and spoons, and mazers. So he thought how he might obtain some of these goods, as he was so poor, on account of his losses in Flanders; and so he spied about all the parts of the Abbey. And on the day when the king left the place for Barnes, on the following night as he had spied out, he found a ladder which was at a house near the gate of the Palace, towards the Abbey, and put that ladder to a

window of the Chapter-House, which he opened, and closed by a cord; and he entered by this cord, and thence he went to the door of the refectory, and found it closed with a lock, and he opened it with his knife, and entered, and there he found six silver hanaps in an ambry behind the door, and more than thirty silver spoons in another ambry, and the mazer hanaps under a bench, near together; and he carried them all away, and closed the door after him without shutting the lock. And having spent the proceeds by Christmas, he thought how he could rob the king's treasury. And as he knew the ways of the Abbey, and where the treasury was, and how he could get there, he began to set about the robbery, eight days before Christmas, with the tools which he provided for it, viz., two 'tarrers,' great and small knives, and other small 'engines' of iron; and so was about the breaking open during the night hours of eight days before the Christmas to the quinzain of Easter, when he first had entry on the night of a Wednesday, the eve of St. Mark (April 24); and all the day of St. Mark he stayed in there, and arranged what he would carry away, which he did the night after, and the night after that, and the remainder he carried away with him out of the gate behind the Church of St. Margaret, and put it at the foot of the wall, beyond the gate, covering it with earth, and there were there pitchers, cups with feet and covers. And also he put a great pitcher, with stones and a cup, on a certain tomb. Besides, he put three pouches full of jewels and vessels, of which one 'hanaps' entire, and in pieces. In another, a great crucifix and jewels, a case

with silver and gold spoons. In the third 'hanaps,' nine dishes and saucers, and an image of Our Lady in silver-gilt, and two little pitchers of silver. Besides, he took to the ditch by the Mews a pot and a cup of silver. Also, he took with him spoons, saucers, spice-dishes of silver, a cup, rings, brooches, stones, crowns, girdles, and other jewels, which were afterwards found with him. And he says that what he took out of the treasury he took at once out of the gate near St. Margaret's Church, and left nothing behind within it."

The other robber, who confessed, speaks of a number of persons—two monks, two foresters, two knights, and about eight others, being present at the "debrusure." His account, too, makes it a week earlier than the other.

The affair was evidently got up between the sacrist of Westminster, Richard de Podelicote, and the keeper of the palace, with the aid of their immediate servants and friends. Doubtless they speculated upon comparative impunity, while the king was so far away and occupied with such important matters, and they arranged accordingly. An extraordinary instance of the amount of cunning and foresight exercised by the robbers is shown by the circumstance of the cemetery —the green plot enclosed by the cloisters—being *sown with hemp* early in the spring, "so that the said hemp should grow high enough by the time of the robbery that they might hide the treasure there, and the misdeed be unknown." This shows that the plot was deeply laid, and the crime long prepared for. From the confession will be seen that upwards of four

months were consumed in making an entry into the treasury.

Doubtless the criminals had their deserts, though the record does not give the sentence passed upon them.—[*Dean Stanley's "Westminster."*]

In 1449, the precious hoard of saintly relics, valuable jewels, and other riches, in the treasury of the Republic of Venice, very narrowly escaped dispersion through an artful robbery. Among the suite of the house of Este, indulged, according to custom, with an inspection of the wonders of the treasury of St. Mark's, was a Candian, named Stammato, in whose bosom the sacred spectacle awakened more desire than veneration. Watching his opportunity, and closely noticing the localities of the spot, the ingenious plunderer secreted himself behind an altar in the body of the Cathedral, and obtained fresh access by means of false keys. After numerous difficulties, and by the labour of many successive nights, he removed one compartment of the marble panelling which girded the lower part of the treasury. Having thus gained access at will to the interior, he carefully replaced the panel, leaving it removable at pleasure, and, renewing his nightly visits, he selected, without fear and without suspicion, such portions of the entire spoil at his command as most gratified his fancy. It was, doubtless, a lust for gold which allured him, in the first instance, to the Birretta, or ducal cap of the Doge, studded with gems of inestimable price. For the full enjoyment of his plunder, it seemed necessary that another should know of its possession. Accordingly, having exacted

a solemn oath of secrecy from one of his countrymen, Grioni, a Candian of noble birth, he led him to an obscure lodging, and poured before the astonished eyes of his companion the dazzling fruits of his plunder. While the robber watched the countenance of his friend, he mistrusted the expression which passed across it, and the stiletto was already in his grasp to insure his safety, when Grioni averted the peril by saying that the first sight of so splendid a prize had almost overcome him. As a token of benevolence, perhaps as a bribe, Stammato presented his unwilling accessory with a carbuncle, which afterwards blazed in the front of the ducal bonnet. Grioni, seeking an excuse for a short absence, and bearing in his hand this well-known and incontestable evidence of his truth, hastened to the palace, and denounced the criminal. The booty, which amounted to the scarcely credible sum of two million golden ducats, had not yet been missed, and was recovered undiminished. Stammato expiated his crime between the two columns; the rope with which he was executed having been previously gilt, in order that, like Crassus, he might exhibit in his death a memorial of the very passion which had seduced him to destruction.

In an account of "jewells and other furnishings," which were "sould and deliuered to the Queene's most excellent Ma^tie^ from the x^th^ of April, 1607, to the x^th^ of February followinge, by George Heriote, her Highnes' jewellor," there is the following:—"Item, deliuered to *Margarett Hartsyde*, a ring set all about with diamonds, and a table diamond on the head

which she gaue me to vnderstand was by her Ma^ties directions: price xxx*li.*"

The item in reference to Margaret Hartsyde is remarkable, because it appeared that this female, who had been in the royal household, was tried at Edinburgh on May 31st, 1608, for stealing a pearl worth £110 sterling, belonging to the queen (Anne of Denmark). She pretended that she retained these pearls to adorn dolls for the amusement of the royal infants, and believed that the queen would never demand them; but it appeared that she used "great cunning and deceit in it," and disguised the jewels so as not to be easily known, and offered them to her Majesty in sale.

The king, by special warrant, declared her infamous, sentenced her to pay four hundred pounds sterling, as the value of the jewels, and condemned her to be imprisoned in Blackness Castle until it was paid, and to confinement in Orkney during her life. In December, 1619, eleven years afterwards, "compeared the king's advocate, and produced a letter of rehabilitation and restitution of Margaret Hartsyde to her fame, who was convict of theft in August, 1608, as his process instructs."

After the death of Queen Anne of Denmark, consort of James I., her effects were brought from Somerset House, and the king examined them. He found that the queen had received from Heriot, her jeweller, thirty-six thousand pounds worth of jewels, of which no vestige appeared. The jeweller produced the models, and swore to the delivery of the property. Pierrot, the queen's French attendant, and her

favourite maid Danish Anne, were suspected of the embezzlement of these jewels and of a vast sum of ready money which the queen had hoarded. Both were examined, and afterwards committed to the custody of Justice Doubleday, to be privately imprisoned in his house, but no trace was ever found of the missing jewels.

The daring attempt of BLOOD to steal the REGALIA in the Tower, during the reign of Charles II., although generally known to most readers, may be briefly stated. Sir George Talbot, who was appointed Master of the Jewel-House, committed the charge of showing the regalia to an old servant of his father, named Talbot Edwards, giving him the profits which arose from the exhibition. About three weeks before his attempt, Blood, who was a disbanded officer of the Protectorate, went to the Tower in the habit of a parson, "with a long cloak, cassock, and canonical girdle," accompanied by a woman whom he called his wife—his real wife being then in Lancashire. The lady requested to see the crown, and her wish having been gratified, she feigned "a qualm upon her stomach;" and Mrs. Edwards, after giving her some spirits at her husband's request, invited her to repose upon a bed. She soon recovered, and "at their departure she seemed very thankful for the civility." After an interval of a few days Blood returned, and gave Mrs. Edwards four pairs of white gloves, as a present from his intended wife. At a subsequent visit, he told her that his wife "could discourse of nothing but the kindness of those good people in the Tower," and

that she had long studied, and at last bethought her, of a handsome way of requital. "You have," quoth he, "a pretty gentlewoman to your daughter, and I have a young nephew, who hath two or three hundred a year in land, and is at my disposal. If your daughter be free, and you approve of it, I will bring him here to see her, and we will endeavour to make it a match." This was readily assented to by old Mr. Edwards, who invited the disguised ruffian to dine with him on that day. The invitation was willingly accepted, and Blood, "taking upon him to say grace," performed it with great seeming devotion, concluding his "long-winded" oration with a prayer for the king, queen, and royal family. After dinner, "he went up to see the rooms, and seeing a handsome case of pistols hanging there, expressed a great desire to buy them, to present to a young lord who was his neighbour;" but this was merely a pretence, by which he thought to "disarm the house," and thus execute his design with less danger. At his departure, which was with "a canonical benediction of the good company." he appointed a day and hour for introducing his young nephew to his future bride; and as he wished, he said, "to bring two friends with him to see the regalia, who were to leave town early on that morning," the hour was fixed at about seven o'clock.

On the appointed day (May 29th, 1671), "the old man had got up, ready to receive his guests, and the daughter had put herself into her best dress to entertain her gallant, when Parson Blood, with three more, came to the Jewel-House, all armed with rapier blades

in their canes, and every one a dagger and a pair of pocket-pistols."

Blood told Mr. Edwards that they would not go upstairs until his wife came, and desired him to show his friends the crown, to pass the time till then. This was complied with; but no sooner had they entered the room where the crown was kept, and the door, as usual, been shut, than "they threw a cloak over the old man's head, and clapt a gag into his mouth, which was a great plug of wood, with a small hole in the middle to take breath at; this was tyed with a waxed leather, which went round his neck. At the same time they fastened an iron hook to his nose, that no sound might pass from him by that way either." Thus secured, they told him, "that their resolution was to have the crown, globe, and sceptre, and if he would quietly submit to it, they would spare his life, otherwise he was to expect no mercy." Notwithstanding this threat, "he forced himself to make all the noise he possibly could do to be heard above;" they then "knocked him down with a wooden mallet, and told him if yet he would lie quiet, they would spare his life, but if not, upon his next attempt to discover them, they would kill him, and pointed three daggers at his breast." Edwards, however, by his own account, was not yet intimidated, but "strained himself to make the greater noise;" in consequence, they gave him "nine or ten strokes more with the mallet on his head (for so many bruises were found upon the skull), and stabbed him into the belly." This ferocious treatment occasioned the old man, "now almost eighty years of age," to swoon; and he lay some time

in so senseless a condition that one of the miscreants said, "He's dead, I'll warrant him." Edwards, who had come a little to himself, heard his words, and conceiving it best to be thought so, "lay quietly." The rich prize was now within the villains' grasp, and one of them, named Parrot, "put the globe (orb) into his breeches, Blood held the crown under his cloak," and the third was proceeding to file the sceptre in two, in order that it might be put into a bag, "because too long to carry," when their proceedings were interrupted by the unexpected arrival of a son of Mr. Edwards from Flanders, who, having first spoken to the person who stood on the watch at the door, went upstairs to salute his relations. Seizing the opportunity, the ruffians instantly "hasted away" with the crown and orb, leaving the sceptre unfiled.

The old keeper now raised himself, and, freeing his mouth from the gag, cried, "Treason! Murder!" which, being heard by his daughter, she rushed out of doors and reiterated the cries, with the addition, "The Crown is stolen!" The alarm being thus given, young Edwards and Captain Beckman, his brother-in-law, pursued the robbers, who were advanced beyond the main guard (at the White Tower), and were hastening towards the draw-bridge. Here the warder "put himself into posture to stop them," but, on Blood firing a pistol at him, he fell, though unhurt, and the thieves got safe to the little Ward-house Gate, where one Sill, who had been a soldier under Cromwell, stood sentinel; "but he offering no opposition, they passed over the drawbridge, and through the outward gate upon the wharf." Horses were stationed for them "at St.

Katherine's Gate, called the Iron Gate," and, as they ran that way, they raised a cry of "Stop the rogues!" by which device they proceeded unopposed, until overtaken by Captain Beckman, at whose head Blood discharged his second pistol; but the Captain avoided the shot by stooping down, and immediately seized the ruffian. The crown was still beneath his cloak; and although every chance of escape was now over, he struggled vigorously to retain his prey; and when it was wrested from him, said, "It was a gallant attempt, however unsuccessful, *for it was for a crown!*"

In this "robustious struggle" a large pearl, a fair diamond, and a number of smaller stones, were bulged from the crown; but both the former and several of the latter were subsequently "picked up" and restored. The balas ruby which had been broken off the sceptre was found in Parrot's pocket, so that nothing of considerable value was eventually lost. (In the account of this transaction given in the *London Gazette*, which was partly written before Hunt and his two companions were seized, is this passage:—"With the two that were taken were found the crown and the ball, only some few stones missing, which had been loosened by the beating of the crown together with the mallet or beetle spoken of.")

Parrot (who had been a silk-dyer in Thames Street, and afterwards a lieutenant in the Parliament's service) was stopped by a servant, and Hunt, Blood's son-in-law, who had been waiting with the horses, was soon afterwards seized, together with two others of the party.

The attempted robbery was soon afterwards made known to the king, who commanded that the two persons first seized, and who had been lodged in the White Tower, should be examined in his own presence at Whitehall. This circumstance is supposed to have saved them from the gallows.

During his examination Blood behaved with the most unblushing effrontery. He not only acknowledged having been leader in the atrocious attempt upon the life of the Duke of Ormond (whom he had intended to hang at Tyburn), but also avowed that he had been engaged to kill his Majesty himself, with a carbine, from among the reeds "by the Thames side, above Battersea, where he often went to swim;" that the cause of this resolution, in himself and others, was "his Majesty's severity over the consciences of the godly, in suppressing the freedom of their religious assemblies," but that "when he had taken his stand among the reeds for that purpose, *his heart was checked by an awe of Majesty*," which made him not only to relent himself, but likewise to divert his associates from their design.

When further questioned, as to those associates, he replied "that he would never betray a friend's life, nor ever deny a guilt in defence of his own." At the same time, he told the king that he knew these confessions had laid him open to the utmost rigour of the law; but that there were hundreds of his friends, yet undiscovered, who were all bound "by the indispensable oaths of conspirators, to revenge each other's death upon those who should bring them to justice;" which "would expose his Majesty and all his ministers to

the daily fear and expectation of a massacre. But, on the other side, if his Majesty would spare the lives of a few, he might oblige the hearts of many, who, as they had been seen to do daring mischief, would be as bold, if received into pardon and favour, to perform eminent services for the crown."

After this examination Blood and his accomplices were remanded to the Tower, there to be kept as close prisoners; but to the surprise of the nation they were all subsequently pardoned and released. Blood himself had landed property granted to him in Ireland, to the amount of £500 per annum; and was likewise admitted into "all the privacy and intimacy of the court," in which he industriously employed his influence, and became "a most successful solicitor" in other's behalf; but "many gentlemen courted his acquaintance as the *Indians* pray to the devils, that they may not hurt them."

When it had been determined to pardon Blood, who, both by his own confession, and on strong evidence, was guilty of the attempt upon the Duke of Ormond's life, Lord Arlington was sent to inform his grace that it was his majesty's pleasure that Blood should not be prosecuted, "for reasons" which he (his lordship) "was commanded to give him"; but the duke interrupted him with the shrewd remark, "That his majesty's *command* was the only reason that could be given, and that therefore he might spare the rest."

Whilst the principal ruffian was thus favoured, old Edwards, after much intercession, could obtain only a grant on the Exchequer of £200 for himself and £100 for his son; but the payment, even of these

sums, was so long delayed, and the expense of curing the old man's wounds so considerable, that they were obliged to sell their orders for half the amount in ready money.

Blood, in the latter part of his life, appears to have professed Quakerism. He died August 29th, 1680.

A singular anecdote is related of the famous Lord Lovat, of Jacobite tendencies. This nobleman was one evening in a ball-room in the house of Mrs. Howison Craufurd, of Crawfurdland, in the county of Ayr, and was engaged in conversation with the great-grandmother of that lady. As he was playfully examining and holding in his hand her diamond solitaire, a voice whispered in his ear "that government officers were in pursuit of him, and that he must decamp." Decamp he did, taking with him, perhaps by accident, the costly jewel. The lady was in the greatest trepidation at her loss, and her family were resolved to recover the jewel. Many years afterwards, on his return from France, Lovat, whose character in no respect rose above suspicion, was taxed with the robbery, and refunded a sum which gave twenty pounds to each of a host of granddaughters, then in their girlhood.

In the disorders attendant on the French Revolution a great robbery of jewels in the public treasury occurred in 1792. France then possessed precious stones, and diamonds especially—including the famous "Regent"—valued at twenty-one millions of francs. After the report of M. Delattre, in 1791, the quantity

of diamonds in the inventory made in 1774 amounted to 7,482. At different times from that period, during seventeen years, 1,471 had been sold, but purchases of other diamonds to make buttons for Louis XVI., and to ornament his sword, raised the number to 9,547.

This magnificent collection was stolen in a singular manner. After the days of bloodshed of August 10th and September 2nd the national treasury was closed to the public inspection, and the Commune of Paris placed seals upon the cupboards in which were deposited the crown, the sceptre, the hand of justice, and other ornaments of the coronation. In the morning of September 17th, Sergent and two other commissioners perceived that during the night robbers had got into the vast chambers of the Treasury, or Garde-Meuble as it was then called, by climbing the colonnade at the side of the Place Louis XV., and getting through one of the windows. They had broken the seals without forcing the locks, taken out the inestimable riches from the cupboards, and had disappeared without leaving any trace of their operations. An anonymous letter revealed that a portion of the treasures was hidden in a ditch in the allée des Veuves, in the Champs Elysées. Sergent proceeded there with the other commissioners, and found, among other objects, the famous "Regent" diamond, and the magnificent cup of agate-onyx, known under the name of the Abbé Suger's chalice, and which was afterwards placed in the cabinet of antiquities of the national library.

Every endeavour was made to discover the perpetrators of this robbery, but in vain; it was suspected

that the guardians of the treasury, themselves, knew all about it, and Sergent got the nickname of "Agate" from the mysterious manner in which he had found the cup.

Twelve years afterwards several individuals were brought to trial for forging notes on the Bank of France. One of the accused disguised his real name under that of "Baba." After having denied the crime imputed to him, he made a full confession of the manner in which the forgeries were effected. "It is not the first time," he said, "that my avowals have been useful to society, and, if I am condemned, I will implore the mercy of the emperor. Without me Napoleon would not have been on the throne; to me is due the success at Marengo. I was one of the robbers of the treasury; I assisted my confederates to conceal the 'Regent' diamond and other objects in the Champs Elysées, as keeping them would have betrayed us. On the promise that was given to me of pardon I revealed the secret. The 'Regent' was recovered, and you are aware, gentlemen, that the magnificent diamond was pledged by the First Consul to the Batavian government to procure the money which he so greatly needed."

The criminals were condemned to the galleys, with the exception of Baba and another, who were confined in the Bicêtre. Napoleon made great efforts throughout Europe to discover and purchase many of the precious stones and objects of art that had been stolen, and succeeded in several cases. In an inventory of the crown jewels made in 1810, the jewels enumerated amounted to 37,393.

Four remarkable jewels have disappeared from the treasury: the celebrated "Sanci" diamond; the magnificent opal, known under the name of the "Burning of Troy," which belonged to the Empress Josephine; a splendid brilliant, worn by Napoleon I. on his marriage, supposed to have been lost at Waterloo; a unique blue diamond, stolen in 1792. In 1848, during the transport of the crown jewels to the treasury, two *pendeloques* of diamonds, and the button of a hat, of rare beauty and size in brilliants, were stolen, during the short distance from place to place.

The celebrated onyx, "Cup of the Ptolomies," a two-handled vase, holding above a pint, and measuring four and four-fifth inches high by fifteen and one-fifth in circumference, measured over the handles, was stolen in 1804 from the Musée at Paris, and its gold mounting, enriched with gems, melted down by the thieves; fortunately they were arrested in Holland, and the vase recovered undamaged, and it has been again elegantly remounted by Delafontaine. It is covered with masks, vases, and other Bacchic emblems, admirably executed in relief. After its presentation in the ninth century by Charles the Bald, to the Abbey of St. Denis, it was used to hold the consecrated wine at the coronation of the queens of France. Its gold mounting bore a legend, added at the time of its dedication:—

"Hoc vas Christi tibi devota mente sacravit
Tertius in Franco sublimis regmine Carlus."

One fact shows the high value formerly set upon this relic. Henry II. pawned it to the Jews of Metz

for a million of livres tournois (£50,000), equivalent to five times that amount in modern currency.

Sir Horace Mann, in one of his letters to Walpole (1784), relates a curious incident, which, he says, much amused the court (of Florence) and the town :— "One of the King of Prussia's soldiers stole out of a Catholic church the jewels that adorned a Madonna. He owned possession, but denied the theft, saying that the Madonna had given them to him. There were no witnesses to disprove him. The king, therefore, sent for some Romish priests, and asked them if there was anything impossible for a Madonna. They were shocked at the question, and affirmed her omnipotence. "In that case," replied the king, "I cannot condemn the soldier, but I will forbid him from receiving any more presents from a Madonna."

A robbery of jewels, under singular circumstances, occurred in Paris towards the close of 1827, at the house of the famous actress, Mademoiselle Mars. It was well known by every one that this lady possessed a costly collection of precious stones, and it was a grand sight to see her adorned with diamonds on the stage, in which she was frequently advertised to appear. On the 19th of October, in the year mentioned, Mademoiselle Mars—who resided in an hotel forming an angle of the Rue de la Tour des Dames and the Rue Larochefoucault—went to dine at M. Armand's, of the Theatre Français, who played with her in almost all her pieces. The house was left in charge of a female friend, and the porter and his wife, together

with Constance, the lady's maid. M. Valville, the stepfather of Mademoiselle Mars, was also dining out that evening; but returning about half past nine, found the maid at the porter's lodge, who showed unusual eagerness to assist the old gentleman in taking his hat and cane. The principal entrance to the hotel being shut, she left him standing there while she went round and made her way in through a back door, to open the front one from within. As she admitted M. Valville, she exclaimed that "thieves had taken everything, the drawers were empty, and there must be thieves in the house," adding, "Thank Heaven, nothing can be done to me; there is no proof."

Information of the robbery was instantly sent to Mademoiselle Mars, who, on her return home, found the officers of justice already there, taking the depositions of the inmates. No clue could be obtained; but the strange behaviour of Constance, the maid, when under examination, and her prevarications, led her to be arrested. This woman, who had entered the service of Mademoiselle Mars under a forged character, had, it appeared, married an engraver, François Eugène Mulon, and suspicions being roused that he was the perpetrator of the robbery, in conjunction with his wife, he was arrested at Geneva, and confessed his guilt. He declared that, in the frequent visits he had made to his wife, he had had opportunities of seeing the diamonds, and knew where they were kept. By the aid of tools and false keys made by himself, he opened the sécretaire and took the diamonds and two bank-notes of a thousand francs

each. He came and went off with his booty unperceived by any one, and after travelling to various places, he arrived at Geneva on the 23rd of October. He had taken all the stones from the settings, and melted them into two ingots of the weight of forty-eight ounces. As he represented himself as a dealer in jewels, the smelter to whom he had applied assisted him unwittingly; not so, however, a goldsmith, to whom he offered the gold, who having seen the notice of the robbery, informed the police. Being asked for his passport, he was immediately arrested, and, after some denials, confessed to the crime. The diamonds were found done up in a small parcel, in his boot. The stones out of the settings were valued at eighty-eight thousand francs; and with the ingots, at ninety-six thousand francs.

On the trial of the husband and wife, which excited immense interest throughout France, it resulted that Mulon could not possibly have entered the house on the night of the robbery, but that his wife had passed the jewels out to him through the window of her own room.

Notwithstanding the strong endeavours to save the culprits, they were sentenced to the pillory and ten years' hard labour.

In the "Greville Memoirs" we have a notice (Jan. 20th, 1850) of the robbery, at Brussels, of the Princess of Orange's jewels:—"There is reason to believe that Pereira, the prince's friend, had some concern in it; many people suspect that both he and the prince were concerned. The princess was in the country,

and only one maid-servant in the house where such valuable property was left. The jewels were in a case, and the key of the case was in a cabinet, which was opened, the key taken, and the large case or chest opened by it. Small footsteps (like those of Pereira, who had very small feet) were traced in the house, or near it, and the day of the robbery the porter was taken by Pereira's servant to his house, and there made drunk. The robbery was discovered on Friday morning, but no steps were taken to inform the police until Sunday night."

On the death of Queen Charlotte (Nov. 16th, 1818) there were strong suspicions that a robbery of the royal jewels had been effected. The queen left an enormous quantity of precious stones, the diamonds alone having been valued at nearly a million. After wearing them on public occasions, her Majesty invariably consigned them to the care of the court jewellers, Rundell and Bridges, but the "George" and the diamond-hilted sword worn by the king were placed in a cabinet at Windsor Castle. This was examined after the queen's death by the regent, but the contents were missing. Inquiries were made, but fruitlessly. It was surmised, however, that George III. had put them away, especially as the queen had, on one occasion, missed from her room a gold ewer and basin of exquisite workmanship, enriched with gems. They were missed previous to the last mental indisposition of the king, who professed that he knew nothing whatever about them, but greatly feared they had been stolen by a confidential servant. Many months after

his malady set in, the ewer and basin were discovered behind some books in his study, to which the king alone had access. It is supposed that, having concealed them by excess of caution, he totally forgot the circumstance through growing infirmity of intellect.

In a few days it was announced that "all now missing of the late king's jewels are his Star and Garter, valued at seven thousand pounds." How the diamond-hilted sword was discovered is not stated; the Garter appears to have been lost.

Cathedral treasures, although no doubt guarded with mundane precautions in addition to the sacred *prestige* attached to them, have been the frequent objects of robbery at all times. In an interesting letter from Toledo, by Mr. J. C. Robinson, to the *Times* (Nov. 27th, 1877), we read:—

"The splendid church-plate, jewels, embroidered vestments, etc., preserved in the Cathedral treasury, were formerly the great glory and boast of Toledo, and were freely and liberally shown. Now, however, they are shut up and entirely withdrawn from public inspection, and I was informed that this resolution was taken in consequence of serious robberies which had occurred within the last few years. It is true that Toledo has been before this sorely tried by *estrangero* visitors, and a notable exploit of one arch-robber was related to me many years ago on the spot. Marshal Soult (as is well known) collected, *modo suo*, Spanish pictures, but it is not so generally known that the Napoleonic army numbered another distinguished *virtuoso* in its ranks.

"In the course of my wanderings in the Peninsula, however, I have come upon some frequent memories of the doings of Marshal Junot. He was mad on *bric-a-brac*, and he had a special predilection for precious stones. Finding himself, on one occasion, at the court of King Joseph, at Madrid, Junot took the opportunity of going to Toledo to see the sights of the place. As may be imagined, everything was freely shown to this master of legions: the splendid jewels of the Cathedral treasury were freely handed to him for his appreciative inspection, and, really, the self-control of this ardent collector seems almost meritorious when it is recorded that he carried away only one little memento of his visit. Among the notable relics of Toledo is the famous gold crown placed on the head of the Virgin on high festivals, radiant with exquisite enamel-work and splendid gems. No royal crown in the world can compare with this truly celestial diadem. The summit was adorned with one priceless gem—an emerald of matchless colour and lustre. After due examination, and not without pointing out, *en connoisseur*, all the special points of the gem to the little crowd of dignitaries assembled to do him honour, Junot, with the sigh of an ecstatic crocodile, coolly twisted off the gem with his finger and thumb, put it into his waistcoat pocket, and in the very words of the immortal Robert Macaire, simply remarking, 'Ceci doit être à moi,' took his departure with smiles and salutations. This gem is now replaced by a fac-simile in glass."

The late Duke of Brunswick was a victim of

diamond-buying infatuation, and had a collection of them valued at five hundred thousand pounds. He spent his last years in Paris, and such was his fear of being robbed of these objects of worship, that he would not sleep from his house a single night. He resided in a house built more for safety than comfort, and was proof against fire and thieves. It was surrounded by a lofty, thick wall, on the top of which was a *chevaux-de-frise*, so arranged that when a strange hand was laid on one of the spikes, a bell immediately began ringing. This defence cost the duke no less than two thousand pounds.

The diamonds were kept in a safe let into the wall, and the duke's bed stood before it. Had the safe been attempted forcibly, four guns would be discharged, and kill the burglar on the spot, and with the discharge of the guns was connected the ringing of an alarm bell in every room, to arouse the household. His bedroom had only one small window; the bolt and lock on the door were of the stoutest iron, and could only be opened by a man who knew the secret. A case containing twelve loaded revolvers stood by the side of the bed.*

* Previous to going on a journey, the duke used to place his jewels in the vaults of the Bank of France. The walls of these vaults are of stupendous thickness. On descending the first steps leading to their entrance, the first obstacle is an iron door, locked with three keys, one of which is in the hands of the governor of the bank, the second is kept by the cashier, and the third by the censor; so that this door cannot be opened without the simultaneous consent of these three functionaries. Access is then obtained to a first compartment containing the funds for current use. The safe here is so curiously con-

Similar terrors haunted the mind of Governor Pitt, the owner of the magnificent diamond afterwards purchased by the Regent Orléans in France. After his return to England with his precious charge, he used to change his lodgings frequently, and would never give his address for fear of exciting attention. It is stated that he was in a constant state of nervous agitation if any one regarded him particularly.

There is considerable philosophy in the story that Goldsmith tells of a mandarin who took much pride in appearing with a number of jewels on every part of his robe, and who was once accosted by an old sly bonze, who followed him through several streets, and bowing often to the ground, thanked him for his jewels. "What does he mean?" cried the mandarin; "friend, I never gave thee any of my jewels." "No," replied the other, "but you have let me look at them, and that is all the use you can make of them yourself; so there is no difference between us, except that you have the trouble of watching them, and that is an employment I don't much desire."

In the "Insurance Cyclopædia" (1871—1877), we find, under the head of "Amsterdam," an account of the "Marine Insurance Ordinaire" there promulgated

structed that if the secret is unknown the slightest touch anywhere will set a noisy alarum going, loud enough to startle all the inmates of the establishment. In the vaults is a well hole, which can be filled up with clay, and the vaults with water, at a minute's notice, if the safety of the treasure were menaced in the slightest degree.

in 1598, curious as containing a form of policy, under which the diamonds and other precious stones sent to Holland to be "cut" were insured against all the risk of transport on land and on water, including *robberies* and *thieves*, and all other perils and adventures. This system of insurance is practised at Amsterdam to the present day.

CHAPTER VII.

VICISSITUDES.

FROM the period of the Plantagenet rule to the close of the Stuarts, the CROWN JEWELS experienced strange vicissitudes, and were repeatedly pawned to provide for the necessities of kingly ambition or extravagance. To begin with Henry III., who spent enormous sums on the decoration of Westminster Abbey, and who more than once took the jewels he had given to it, and pawned them to meet his wants. When he was in conflict with his nobles, he provided against probable contingencies by confiding the royal jewels and plate to the Queen of France, and raised money, as he required it, from the French merchants upon the security of these valuables.* His successor, Edward I., had to redeem

* One of the first lists of crown jewels is contained in the letter of Margaret, Queen of France, to her brother, Henry III. of England, dated 1261, when they were lodged in the church of the Knights-Templars at Paris, which the said king gave his queen, Eleanor, power to dispose of, 1264.

There is a list of the jewels belonging to Edward I. in his

these jewels, and although saddled with his war expenses in Scotland, he managed to keep the kingly dignity unsullied in this respect. His accumulation of crown jewels, which were deposited for safety in Westminster Abbey, and, as related in a previous chapter, "Robberies," were sacrilegiously plundered, was enormous. He had four crowns: one set with rubies, emeralds, and pearls; one set with Indian pearls only; a third mounted with emeralds and rubies; and most valuable of all, the great crown of gold used at his coronation, ornamented with emeralds, sapphires, rubies, and large Eastern pearls. Among his lesser treasures were gilt combs and mirrors, pearl-covered ewers, silver-gilt mugs, knives and forks in silver sheaths, crosses set with precious stones, silver girdles and trumpets, gold clasps and rings, and a fine collection of topazes, amethysts, sapphires, diamonds, rubies, emeralds, carbuncles, garnets, and chalcedonies.

Edward III., pledged his crown and jewels to the merchants of Flanders, in the seventeenth year of his reign, to supply his expenses in the French wars; and

"wardrobe account, published by the Society of Antiquaries. The next in order of time are those of Edward II., which, with other effects, came into the hands of Thomas, Earl of Lancaster, at Newcastle, and were taken back by commissioners, appointed 6 Edward II., 1313.

In Astle's account of Roger de Waltham, Keeper of the Great Wardrobe between the 15th and 17th of Edward II., is a list of the jewels and plate. A long inventory of jewels and plate delivered by the executors of Henry V. to John Stafford, High Treasurer of England, afterwards Archbishop of Canterbury, is printed in the rolls of parliament of the reign of Henry VI.

soon after the accession of his grandson, Richard II., they were placed in the hands of the Bishop of London and the Earl of Arundel as security for a loan of ten thousand pounds which that monarch had borrowed from John Philpot and other merchants of London. Shakspeare makes Bolingbroke's adherents assert that the proud rebel returned to England to "redeem from broking pawn the blemished crown." Richard was obliged to pawn his favourite jewels, his "white harts."

In the "Archæologia" (vol. x. page 241), there is a long inventory of the crown jewels, taken, 3 Edward III., from a record in the Exchequer. Among the miscellaneous articles in this inventory are the culinary objects already mentioned (page 145). In another inventory we have also "1 frying panne, 1 sklife (slice), and 1 ladell d'argent." Spits, gridirons, and other kitchen furniture, are not omitted in the jewel inventory of Henry V. (Rot. Parl. iv. 210.)

A crown which had belonged to Richard II. was pledged by Henry V. to the Abbot of Westminster, to enable him to carry on his wars in France. A splendid crown, called the "Harry Crown," was broken up and distributed by way of pledge amongst several persons by this king. To Sir John Colvyl was pledged "a great flower-de-lys of the said crown, garnished with one great balays (pink ruby), and one other balays, one ruby, three great sapphires and two great pearls. To John Pudsey, Esq., "a pinnacle of the aforesaid crown, garnished with two sapphires, one square balays, and six pearls." To Maurice Brune and John Saundish, "two other pinnacles of the same

cross, similarly garnished." Henry V. also pawned "a great circle of gold, garnished with 56 balays, 40 sapphires, 8 diamonds, and 7 great pearls, weighing altogether four pounds, and valued at £800 sterling." In 1418, he pawned to the Mayor of London, in trust for the city, his collar called "Pusan," the jewels of which were valued at £2,800, and his "Skelton" collar, garnished with rubies, sapphires, and pearls, to the Bishop of Worcester and the city of Coventry. The first he redeemed the following year, but the "Skelton" collar was still in pawn when the hero of Agincourt died. Henry VI., although he redeemed all the pledges of his father, was himself compelled to resort to the same plan for raising money. The jewels which had belonged to Henry V., and were valued at £40,000, were delivered to Sir Henry Fitzhugh and his other executors for the payment of the late king's debts. In 1422 two parts of the "Pusan," the great collar of gold and rubies, was pawned by Henry VI. to his uncle, the Cardinal Beaufort, who is said at the time of his death to have amassed more wealth than any subject in England. In 1445 King Henry made an assignment to a certain knight for the purchase of his jewel of St. George, and also as security for the sum of 2,000 marks, "which," says Henry, "our beloved knight hath now lent us in *prest* (ready money) at the contemplation of the coming of our most best beloved wife, the queen (Marguerite of Anjou) now into our presence." Rymer's "Fœdera" gives other instances of the poverty of the royal exchequer at this time, and the difficulty of the unfortunate sovereign to meet his bridal expenses. Among

other items there is an order directing "that the remaining third part of one of the crown jewels called the 'rich collar,'" two parts of which we observed were pledged to Cardinal Beaufort, "in the time," as Henry pathetically observes, "of our great necessity, should be delivered to the said most worshipful father in God, and a patent made out, securing to him the first two parts, and for the delivery of the third." This jewel was never redeemed by the impoverished king, who was, in fact, compelled to pawn all his private jewels and household plate, to provide the equipages and other indispensable articles required for his marriage and the coronation of the young queen. To the cardinal were also pledged, a gold sword garnished with sapphires, known as the "Sword of Spain," the Sklyngton Collar, three gold tablets—of St. George, Our Lady, and the Passion; a great alms' dish "made in manner of a shippe full of men of armes feyghtying upon the shippe's side," and divers chargers, dishes, chalices, pots, basins, and saucers. To the Earl of Buckingham Henry handed over, as security for the payment of himself and his soldiers, for services rendered in France, "two gold basins, a gold tablet, and a little bell of the same material."

In the "Liber Memorandorum Camerariorum Receptæ Scaccarij," in the Chapter House, Westminster (commencing with the 39th year of Edward III., and concluding 35th Henry VIII.), is an account of jewels pledged by Henry VI. to Cardinal Beaufort. This is published in the "Archæologia" (vol. xxi., p. 34).

In the possession of the Rev. E. E. Estcourt, F.S.A.,

are several documents in connection with royal pledges, which may be thus described:—"The most curious is a deed of acquittance between King Henry VII. and Richard Gardyner, Alderman of London, on the return of a piece of plate pledged to the latter for £66 13s. 4d. by King Richard III.; and also of a loan of £100, being Gardyner's share of a loan of £2,400, made by the Mayor and Aldermen of London to Richard III., and secured by a variety of jewels. The document was drawn up in two parts; one under the sign-manual of the king, the other under the seal of Richard Gardyner. The acquittance is given at full length in the "Proceedings of the Society of Antiquaries," vol. i., second series, page 356. Mention is made of "a Salte of golde, with a Cover standyng vpone a morene garnyshed with perles and precious stones;" also "a Coronalle of golde, garnyshed with precious stönes, and many other grete and riche Jewelles."

The salt of gold pledged by Richard III. is probably the same as that described in the inventory of the regalia and gold plate of Henry VIII., printed in "Ancient Kalendars and Inventories of the Exchequer," vol. iii. It is thus described at page 286:—"Item, a Salte of golde, w^{t} a cover, borne up w^{t} a Moreane, the Moreane havying aboute his necke v course rubyes and vi garnysshing perles, w^{t} one that he hath in his honde; havyng about the foote xij course rubyes and xij course garnysshing perles, and about the bordure of the cover vj course dyamontes, vj course rubyes, and xij course garnysshinge perles, weyinge xlvj oz. di." (scant.)

This salt is described in exactly the same terms in the MS. inventory of the goods of Henry VIII., belonging to the Society of Antiquaries, taken in the reign of Edward VI.; it was probably supported by a Moorish figure, somewhat in the style of an ancient salt at All Souls' College, Oxford, which rests on the head of a gigantic man.

Strange have been the vicissitudes attending the KOH-I-NOOR, with this peculiarity—that its history can be well authenticated at every step. The mystic character of the diamond has never been lost sight of, from the days when Ala-ud-deen took it from the Rajahs of Malwa, five centuries and a half ago, to the day when it became a crown jewel of England. Tradition carries back its existence in the memory of India to the year 57 B.C.; and a still wilder legend would fain recognize in it a diamond first discovered near Masulipatam, in the bed of the Godavery, five thousand years ago.

The Koh-i-noor is reported by Baber, the founder of the Mogul empire, to have come into the Delhi treasury from the conquest of Malwa in 1304. The Hindoos trace the curses and the ultimate ruin inevitably brought upon its successive possessors by the *genius* of this fateful jewel ever since it was first wrested from the line of Vikramaditya. If we glance over its history since 1304, its malevolent influence far excels that of the necklace for which Eriphyle betrayed her husband, or the Eguus Scianus of Greek and Roman tradition. First falls the vigorous Patan, then the mighty Mogul empire, and, with vastly acce-

lerated ruin, the power of Nadir, of the Dooranee dynasty, and of the Sikh. The Koh-i-noor came into the possession of Nadir Shah by a very clever trick. He did not take the diamond by force, as he had the other treasures, but when going through the ceremony of re-establishing the Tartar monarch on the throne of Delhi, he remembered the ancient oriental custom of exchanging turbans in token of amity. The fallen monarch could not refuse this pledge of friendship, though, to his own chagrin and the dismay of the court, the famous Mountain of Light passed with it to the conqueror.

At length in the possession of Runjeet Singh, it was, of course, the distinguishing decoration of the jewel-loving "Lion of Lahore," who wore it on his arm. He was so convinced of the truth of the mystic powers of the diamond that, being satisfied with the enjoyment of it during his own lifetime, he sought to break through the ordinance of fate, and the consequent destruction of his family, by bequeathing the stone to the shrine of Juggernaut for the good of his soul and the welfare of his dynasty. His successors would not give up the baleful treasure, and the last Maharajah is now a private gentleman in England. In 1850, in the name of the East India Company (since, in its turn, defunct), Lord Dalhousie presented the Koh-i-noor to Queen Victoria.

The Rev. Mr. King considers that we should have been better without it. The Brahmins will hardly relinquish their faith in the malignant powers possessed by this stone, when they think of the speedily following Russian war, which annihilated the *prestige*

of the British army, and the Sepoy mutiny three years afterwards, which caused England's influence as a nation to hang for months on the forbearance of one man.

On the fall of Shahrukh (? 1783), Ahmed Shah had allowed him to reside at Meshed, and govern it and the surrounding district. Thousands of pilgrims annually resorted to the sacred tomb or shrine of the Imam Riza. Aga Mohammed, who advanced with a force to that city, pretended to be merely one of these. His real reason for the expedition was this: When Shahrukh went to Meshed, the fallen monarch took with him many jewels of great value, part of the spoils which Nadir had brought from India. Aga Mohammed, like Nadir, was passionately fond of jewels, and after he had prayed at the holy tomb, he requested the blind monarch to deliver up the gems. He, however, protested that he had none, so he was ordered to be tortured, and revealed the hiding-places of stones of great value. The last torture was diabolical. A circle of paste was put on his head, and boiling oil poured in; its effect being that an immense ruby which had been in the crown of Aurungzebe was given up. The poor king soon after died from the injuries received. Aga Mohammed, however, met with the retribution he deserved, for he was some time afterwards assassinated; and one of his leading generals, Sadek Khan Shekaki, knew something beforehand of this deed, for he protected the murderers, and received from them the crown jewels, including the celebrated diamonds, the Taj-Mah, or Crown of the Moon, and the Derya-i-noor, or Sea of Light.

Several stories are told of the SANCI diamond celebrated for its rare beauty and size, weighing $33\frac{19}{100}$ carats, and for a long time an ornament of the French crown. According to one account it was brought from Constantinople by an ambassador of the name of Sanci, who purchased it there for an enormous sum. Another story states that it formerly belonged to Charles the Bold, Duke of Burgundy, who wore it in his hat at the battle of Morat, in 1476. Being defeated with the loss of all his baggage, the jewel was found by a Swiss soldier on the field of battle, who sold it to a French gentleman of the name of Sanci. In this family the diamond remained for nearly a century, until Henry III. commissioned a descendant of the purchaser, a captain in the royal service, to raise recruits in Switzerland. Driven from the throne by his subjects, the monarch, without money to pay his troops, borrowed the Sanci diamond in order to pawn it to the Swiss. Sanci entrusted it to one of his servants, who disappeared no one could tell whither. The king reproached Sanci bitterly for having confided an object of such value to a valet; but Sanci, full of confidence in his servant, set out in search, and discovered that the man had been attacked by robbers, and that the body was buried in a neighbouring forest. Thither he went, ordered the body to be disinterred and opened, when the diamond was discovered in his stomach—the faithful servant having swallowed it to prevent theft.

Commines in his "Memoirs" describes the diamond as the "largest one then in the world, having an immense pearl attached to it." He states that the

diamond was picked up by a Swiss after the battle of Nancy, and sold afterwards to a priest for a florin, who again resold it for three francs. Nicolas de Harlai, Lord of Sanci, celebrated in the reigns of Henry II. and IV., "bought it of Don Antonia, prior of Crats."

Another statement is that this diamond came into the possession of the English crown. It is mentioned in a letter from Queen Henrietta Maria, when in exile, in connection with a gift of jewels to the Marquis of Worcester, who owed his ruin to his loyalty to Charles I.

The letter, or testimonial, accompanying the gift was in French: "We, Henrietta Maria of Bourbon, Queen of Great Britain, have, by order of the king, our very honoured lord and master, caused to be delivered into the hands of our dear and well-beloved cousin, Edward Somerset, Count and Earl of Worcester, a necklace of rubies, containing ten large rubies and one hundred and sixty pearls, set and strung together in gold. Among the said rubies are likewise two large diamonds, called the *Sanci* and the *Portugal*," etc.

James II. is said to have bought the former from the Baron de Sanci, while living at St. Germain.*

According to another writer, this diamond afterwards came into the possession of Louis XIV., who is

* Berquem, in his "Merveilles des Indes" (1669), says:— "La Royne d'Angleterre d'apresent a celuy que deffunct M. de Sancy aporta de son Ambassade de Levant, qui est en forme d'amande taille a facettes des deux costés: parfaitement blanc et net, et qui pese cinquante quartre carats." This will account for the Queen (Henrietta Maria) having possession of it, and its subsequent passing into the hands of James II.

stated to have given James II. for it 625,000 francs (£25,000). His successor had it placed in the crown used at his coronation. It remained among the crown jewels of France until the revolution of 1792, when it disappeared. In 1830 and 1831 the diamond was in the hands of a French merchant, and in 1832 it was the occasion of a process which was pleaded at the Tribunal; the case was M. Demidoff against M. Levrat. The principal facts were that the latter (a managing director of the Society of Mines and Forges of the Grisons, Switzerland) purchased it from M. Demidoff for 600,000 francs, but it was not worth more than 145,800 francs, since it had lost a portion of its weight from being cut as a brilliant. This price was stipulated to be paid in three sums at six months' interval, and as a guarantee for the execution of the agreement M. Levrat placed in the hands of the seller two hundred shares in the society he represented. The first term of payment becoming due, M. Levrat could not meet it, and M. Demidoff demanded the cancelling of the sale, not having been paid for it, and the restitution of the Sanci diamond which M. Levrat had placed at the Mont de Piété. M. Demidoff was authorized to withdraw the diamond on being accountable to that establishment for the expenses attending the placing of it there. M. Levrat was condemned to pay the costs of the trial.

In 1835 this diamond came into the possession of M. Paul Demidoff, grand huntsman to the Emperor of Russia. In the following year it was sent to Paris for sale, and on being weighed was found to be fifty-three carats. It came into the possession of

Charles I., and is said to have been given by that monarch, on the scaffold, to Bishop Juxon for his son, Charles II.

To crown the vicissitudes of this mythical gem, another statement relates that it was purchased of the Demidoff family (February, 1865) for the sum of £20,000, on the commission of Sir Jamsetjee Jeejeebhoy, of Bombay, by Messrs. Garrard.

In the newspaper accounts of the marriage of Prince Albert of Prussia with Princess Mary of Sachsen-Altenburg, in Berlin, the bride is described as wearing "the crown necklace with the celebrated Sanci diamond."

In the Russian Imperial Treasury, besides the famous Orloff diamond, there is another remarkable one called the SHAH. It was one of the two enormous diamonds which ornamented the throne of Nadir Shah, and that the Persians called the Sun of the Sea, and the other the Moon of Mountains.

When Nadir was assassinated, his treasures were pillaged, and some of the jewels were divided among the soldiers, who hid them carefully. An Armenian of the name of Shafras resided at that time with his two brothers at Bassorah. One day an Afghan came to him and offered to sell an immense diamond, the Moon of Mountains, also a ruby and emerald of great size and beauty, a sapphire of remarkable lustre that the Persians called the Eye of Allah, and a hundred other precious stones of less value, for all of which he asked a moderate price. Shafras, surprised at the offer, asked the Afghan to call again, as he had

not sufficient funds to purchase them ; but the other, having some suspicions that a trap would be laid for him, left Bassorah secretly, and, notwithstanding the efforts of the three brothers to trace his flight, he could not be found.

Some years afterwards, however, the eldest brother met the Afghan by chance at Bagdad, where he had sold the jewels for a sum of 65,000 piastres and two valuable horses. Shafras got him to point out the house of the purchaser, who was a Jew, and offered to double the amount he had paid, but was refused. Upon this the three brothers agreed to assassinate the Jew, which was done ; and the next day the Afghan, having been invited to a repast, was poisoned. The two bodies were placed in a sack and thrown into the Euphrates.

A dispute soon arose between the three brothers about the division of the spoil, and the eldest got rid of the others in the same way that the Afghan had been treated. He then fled to Constantinople, and from thence went to Holland. There he made known his treasures, and offered them to the different courts of Europe. The news reached Catherine II. of Russia, who proposed to purchase the Moon of Mountains only. He was invited to Russia, and put into communication with the crown jeweller. The conditions of purchase were, a title of nobility, and an annual payment of 10,000 roubles. Shafras demanded 600,000 roubles. Count Panin, then minister, delayed the purchase, and drew the Armenian into a style of living which placed him heavily in debt, and when he knew that he had no money left, he broke off the

purchase. Shafras, according to the laws of the country, could not leave the empire, or even the city he was living in, without paying his debts. His situation was embarrassing. The court jeweller profited by his distress, and obtained the diamond for a quarter of its value. The Armenian now perceived the trap that had been laid for him; and, after selling some inferior precious stones to his countrymen, he paid his debts and suddenly disappeared.

Ten years afterwards he was at Astracan, and this being made known to the Russian Court, offers were made for the jewels he still had, some of which he sold, and had a title of nobility also conferred upon him. The sapphire, said to be the finest known, belongs to the crown of Saxony, as also the rubies.

Shafras could not return to his own country in consequence of his crimes, but settled at Astracan, where he married and had seven daughters. He was poisoned by one of his sons-in-law.

The history of that remarkable diamond, the REGENT, is so curious that a few particulars concerning its discovery, and the events connected with it, will be interesting. It was found at Parteal, forty-five leagues south of Golconda, by (if we may credit the story) a slave, who concealed it in a gash made for its reception in the calf of his leg, until he had an opportunity of escaping to Madras. There the poor wretch fell in with an English skipper, who, by promising to find him a purchaser for the stone, and to halve the profits, lured him on board, and disposed of his claims by throwing him into the sea. The captain then

offered it to a dealer named Jamchund, obtaining a thousand pounds, which he speedily ran through, and then hanged himself. Whatever doubts there may be about this part of the story, we find in a letter to the editor of the *European Magazine* (October, 1791) from the subsequent owner of the diamond, Governor Pitt,* the particulars of his obtaining possession of it. "About two or three years after my arrival at Madras (which was in July, 1698), I heard there were large diamonds in the country to be sold, which I encouraged to be brought down, promising to be their chapman, if they would be reasonable therein; upon which Jamchund, one of the most eminent diamond merchants in these parts, came down about December, 1701, and brought with him a large rough stone, and

* Thomas Pitt, the owner of the "Pitt" (afterwards "Regent") diamond, was grandfather of the great Earl of Chatham, and born at Blandford, Dorset. His family was ancient, and had long been seated in that county. At the end of the seventeenth century he went to the East Indies, and was sometime Governor of Fort St. George, then the chief settlement there. In that position he acquired the great fortune he possessed, and which he employed in a creditable manner when he returned to England. About 1709 or 1710, he quitted his situation at Fort St. George, and was succeeded by a brother of the celebrated Mr. Addison. In 1711 he returned to England. In 1716 he was Governor of Jamaica, but resigned the post in the following year. He was M.P. for Old Sarum and Thirsk. Besides the church of St. Mary, at Blandford, he repaired and beautified at his own expense that of Stratford, in Wiltshire, and rebuilt Abbotstone, in Hampshire, and was buried at Blandford.

At the funeral of Mr. Pitt, a sermon was pr[illegible] Blandford St. Mary, May 21st, 1726, by the Rev. R[illegible]

some small ones which myself and others bought; but he asking a very extravagant price for the great one, I did not think of meddling with it, when he left it with me for some days, and then came and took it away again, and did so several times, not insisting upon less than two hundred thousand pagadoes, and as I best remember, I did not bid him above thirty thousand, and had little thoughts of buying it for that. I considered there were many and great risks to be run, not only in cutting it, but, also, whether it would prove foul or clean, or the water good; besides, I thought it too great an amount to be adventured home on one bottom. But Jamchund resolved to return speedily to his own country, so, as I best remember, it was in February following, he came again to me (with Vincaty Chittee, who was always with him when I discoursed with him about it), and pressed me to know whether I resolved to buy it, when he came down to one hundred thousand pagadoes, and something under before we parted; when we agreed

Canon Residentiary of Sarum, in the course of which he said, "That he (Pitt) should have enemies is no wonder, when envy will make them; and when their malice could reach him in no other way, it is as little to be wondered at, that they should make such an attempt upon his credit, by an abusive story as if it had been by some stretch of his power that he got that diamond which was of too great value for any subject to purchase; an ornament more fitly becoming an imperial crown; which, if it be considered, may be one reason why it was brought to the Governor by the merchant who sold it in the [redacted]ies, and it was brought to him once or twice before he could [redacted]nded to part with so great a sum of money for it as it

upon a day to meet, and make a final end thereof one way or other, which, I believe, was the latter end of the aforesaid month, or the beginning of March; when we accordingly met in the consultation room, where, after a great deal of talk, I brought him down to fifty-five thousand pagadoes, and advanced to forty-five thousand, resolving to give no more, and he, likewise, resolving not to abate, so delivered him up the stone, and we took a friendly leave of one another. Mr. Benyon was then writing in my closet, with whom I discoursed upon what had passed, and told him now I was clear of it, when an hour afterward my servant brought me word that Jamchund and Vincaty Chittee were at the door, who, being called in, they used a great many expressions in favour of the stone. . . . . I closed with him for the sum of forty-eight thousand pagadoes (£10,400)." This letter, duly signed and attested at Bergen, is dated July 19th, 1710.

The possession of this magnificent jewel does not seem to have created much happiness in its possessor; the fear of losing it seems to have absorbed the mind of Governor Pitt. Uffenbach, a German traveller, who visited England in 1712, says that he made many fruitless efforts to get a sight of the diamond, the fame of which had spread all over Europe. But there was no obtaining an interview with the far from enviable possessor, so fearful was he of robbery (and not without cause in those days), that he never made known beforehand the day of his coming to town, nor slept twice consecutively in the same house.

It appears that the acquisition of this diamond occasioned many reflections injurious to the reputa-

tion of Governor Pitt, and Pope has been thought to allude to this in the lines—

> "Asleep and naked as an Indian lay,
> An honest factor stole a gem away:
> He pledg'd it to the knight; the knight had wit,
> So kept the diamond, and the rogue was bit."

These reports, however, never obtained much credit, though they were loud enough to reach the ears of the person against whom they were directed, who vindicated himself in the letter which I have already quoted. In the *Daily Post* (Nov. 3rd, 1743) is also a vindication of Mr. Pitt.

About the year 1717, negotiations were set on foot to effect the sale of this diamond to the Duke of Orleans, Regent of France; and in this transaction the unscrupulous Law, the Scotch financialist, then in high favour with the French court, figures prominently. The Duke De Saint Simon, in his lively "Memoirs," gives an account of the affair. It seems that a model of the diamond was made in England, and placed in the hands of Law, who proposed to the regent that he should purchase the jewel for the king. The price dismayed the regent, who refused to buy. Law took the model to Saint Simon, who agreed with him that France ought to possess a jewel unique of its kind in the world: and, together, they persuaded the Duke of Orleans to make the purchase for one hundred and thirty thousand pounds, five thousand of which were expended in the negotiation, of which Law, no doubt, had his full share. Money, however, was fearfully scarce in France, and the interest of the

purchase was paid until the principal could be settled, jewels to the full amount being given as security.

Anquetil, in his "Memoirs of the Court of France," says that the diamond weighed more than five hundred grains, was of the size of a large plum, perfectly white, without spot, and of an admirable water.

In the list of the crown jewels of France, published by order of the National Assembly in 1791, the "Regent" is thus described:—"Un superbe diamant brilliant blanc, forme carrée, les coins arrondis, ayant une petite glace dans le filetis, et une autre à un coin dans le dessous: pésant $136\frac{14}{16}$ karats, estimé douze millions livres."

It was considered the largest diamond in Europe, weighing in the rough 410 carats. To cut it into a perfect brilliant occupied two years.

The strange vicissitudes to which the "Regent" was exposed during the French Revolution, I have already related in the chapter on "Robberies."

At the Exposition Universelle at Paris, the exhibition of the "Regent" diamond, in common with other valuable jewels of the French regalia, proved to be fully worthy of the praises bestowed on its marvellous beauty and purity.

One of the most interesting of *causes célèbres* is that which, under the designation of "LE PROCÈS DU COLLIER," occupied the French courts of justice in the last quarter of the eighteenth century, and created an unusual amount of importance from the high positions of the principal persons engaged in this fraudu-

lent transaction. The particulars involved in this lengthened trial are voluminous; a brief *résumé* of facts will suffice for the present purpose.

Bœhmer and Bassange, court jewellers to Louis XVI., had been engaged for several years in collecting a large number of superb diamonds, to form a necklace which they intended offering for purchase to Madame Dubarry, who possessed large treasures of precious stones, and, in case of her refusal, to the queen, Marie Antoinette, who was passionately fond of diamonds. Not succeeding with Madame Dubarry, the jewellers carried the magnificent ornament to the king, who sent it for inspection to the queen. Her reply was worthy her royal station: "That she had already many diamonds, which were only worn on grand occasions four or five times in the year, and it would be better to employ the money demanded for the necklace in building a ship of war."

The jewellers, disappointed in their hopes from these quarters, endeavoured to sell the necklace to foreign potentates, but unsuccessfully; and after the lapse of a year, made another effort to induce their majesties of France to become the purchasers, which was met with a decided refusal.

In 1785, on the Day of the Assumption, the great personages of the court assembled in the royal apartments at Versailles to attend mass. Among them was the Cardinal de Rohan in full pontificals. Possessed of an enormous fortune, accumulated from the various benefices he held, and a member of one of the most ancient and renowned families of France, Prince Louis de Rohan, Cardinal, Bishop of Strasbourg,

Grand Almoner, etc., notwithstanding his exalted position, was not in favour at court. He had been sent ambassador to Vienna in 1772, and having been coldly received by the Empress Maria-Theresa, he had endeavoured, but unsuccessfully, to efface this unfavourable impression by his prodigal and luxurious mode of living. With equal indiscretion and ingratitude he had made insinuations publicly on the conduct of Marie Antoinette, the daughter of the Empress of Austria, and in his despatches to the French government he did not spare Maria-Theresa herself; altogether, his conduct during his embassage was disgraceful. He had been recalled from his post at the urgent request of the empress herself two months after the death of Louis XV. The cardinal succeeded in getting only a brief interview with the new monarch, and was mortified in finding that the queen, Marie Antoinette, would not receive him. He was still in disgrace, when, on August 15th, 1785, he awaited, as before stated, in the grand gallery of Versailles, the king's orders for mass. At noon his majesty sent for him to his private cabinet, in which the queen was seated.

"You have purchased a diamond necklace," the king observed to the cardinal, as he entered, of Bœhmer and Bassange."

"Yes, sire."

"What have you done with it?"

"I believe it was given to the queen."

"To whom did you give this commission?"

"A lady of the court, Madame de la Motte Valois, who gave me a letter from the queen, and I am much

honoured by the condescension of her majesty, in giving me this commission."

"How, cardinal," angrily exclaimed Marie Antoinette, "could you believe that after four years, during which I have not addressed a word to you, that I should choose *you* for such a negotiation, and by means of a disreputable woman?"

"I see," said the crest-fallen cardinal, "that I must have been cruelly deceived. In the great desire of my heart to please your majesty, my zeal has blinded my prudence; but still the letter seemed to authorize me," and he produced a document, signed with the royal signature, and addressed to Madame de la Motte, giving instructions to purchase the necklace.

On reading it, the king said, "This is not the writing of the queen, nor her signature. How could a prince of the house of Rohan believe that the queen would sign her name Marie Antoinette *de France?* Surely every one ought to know that queens sign their names only."

To these and other questions the cardinal could make no reply, and, on leaving the royal presence, he was arrested and sent to the Bastille. Parliament took up the case, and the trial, which lasted more than nine months, revealed the disgraceful conduct of the cardinal and his foolish credulity. While endeavouring in every way to obtain the queen's favour, he happened to make the acquaintance of the Countess de la Motte Valois. This woman, born July 22nd, 1756, at Fontette, in Champagne, under indigent circumstances, was really descended from the royal house of Valois, by Henry de St. Remi, son of Henry II. and of Nicola

de Savigné. While begging for bread at Passy, she came under the notice of the Marchioness of Boulainvilliers, wife of the prevost of Paris. By this lady she was clothed and educated, and in 1780 Mademoiselle de Valois, as she was now called, was married to the Count de la Motte. In 1781 she was presented to the Cardinal de Rohan, and, unscrupulous and cunning, she soon saw his weak and credulous character, and determined to profit by it. She persuaded him that she possessed the entire confidence of the queen, and had it in her power to secure him the royal favour. Believing these assurances, the cardinal addressed several letters to the queen, which Madame de la Motte engaged to deliver, and brought him answers which had been forged by a profligate associate of her husband—one Villette. To increase the confidence of the dupe, it was pretended that for various reasons, he could not have a public interview at court, but the queen would grant him a private meeting on an appointed evening in one of the arbours in the park at Versailles. Accordingly between eleven and twelve o'clock on the night of August 2nd, 1784, the cardinal was conducted to the spot, when a woman, named Leguay, who resembled the queen in height and appearance, was there to receive him. Her features were covered with a veil, and she addressed the kneeling prelate in a low voice:—

"You wish that the past should be forgotten; so let it be;" at the same time she gave him a rose, and a small casket which contained a portrait of the queen. A sound of approaching steps put an end to the interview, and the cardinal retired, delighted with

the mark of favour he had received. From that time he set no bounds to his joy, and became a ready instrument of the intriguing Madame de la Motte. She obtained considerable sums of money from him, as loans to the queen for charitable purposes, and conceived the project of getting into her own possession, by the same means, the famous diamond necklace of the court jewellers. With great plausibility she persuaded the cardinal that the queen wished to purchase it secretly through him, and repayment would be made in two years; a contract to such effect was brought to him signed "Marie Antoinette de France."

The necklace was delivered to the cardinal February 1st, 1785, by the court jewellers; the price paid for it was one million six hundred thousand livres. The Countess de la Motte brought a pretended message from the queen that the jewels should be given to her the next day, as she wished to wear them at a state banquet. Accordingly, towards evening, the cardinal went to the house of Madame de la Motte at Versailles, followed by a servant who carried the precious casket, and where he was received by the clever actress, who took care that no time should be lost, and in a few moments the door of the apartment was suddenly opened, a voice exclaimed "from the queen," and a valet de chambre in the royal livery (who was the confederate Villette) received the casket from Madame de la Motte, and quickly disappeared. The robbery of these precious jewels was thus adroitly effected. Madame de la Motte and her husband lost no time in taking the necklace to pieces, in order to dispose at once of some of the diamonds; the former

obtained at Paris two hundred thousand livres, the latter went to London and sold some of the diamonds at a high price ; but an English jeweller named Gray, to whom the Count de la Motte had offered all the remaining gems, was able, afterwards, when the design of the famous necklace was shown to him, to recognize them as having belonged to it. The non-payment of the first draft of five hundred thousand livres, due on July 31st, 1785, which Madame de la Motte, on the pretended authority of the queen, had prepared, brought about the discovery of this audacious robbery. Her majesty, informed by Madame Campan (to whom the court jewellers had related the circumstances of the sale of the necklace) of the abuse made of her name, conferred with the Baron de Breteuil, governor of the royal household, the implacable enemy of the Cardinal de Rohan, who took measures to bring the culprits to justice. The Countess de la Motte was arrested August 18th, 1785, as was also, soon afterwards, the woman Leguay, who had personated the queen, and Villette. The Count de la Motte remained in England, after placing in security the products of the fraud. Amongst the number of persons implicated in this shameful intrigue was the famous Count de Cagliostro, an impostor who pretended to have been present at the marriage at Cana in Galilee with our Saviour, and whose jugleries had blinded the eyes of the Cardinal de Rohan.

Sentence was pronounced in a solemn judicial assembly of the parliament at Paris, May 31st, 1786. Mark Antony de la Motte was condemned to be

beaten with rods, to be marked on the right shoulder with the three letters G. A. L. (galleys), and to have hard labour for life; Madame de la Motte to be beaten with rods, to have a cord round her neck, and the letter V. (vol) to be burned in her two shoulders by the executioner before the door of her prison, and to be imprisoned for life. Leguay was acquitted, as were also Cagliostro and others, the Cardinal de Rohan also escaping from penal punishment. Four hours after the release of the latter from the Bastille, he received an order from the king to resign his appointments at court, and to exile himself in his Abbey of the Chaise Dieu in Auvergne. Madame de la Motte suffered within the prison of the Conciergerie the punishment that had been decreed, because it was feared that in her fury and despair, she would give utterance to scandalous calumnies. It was necessary to employ strong force to apply the hot irons. In prison she attempted to stifle herself with the bedclothes. In the course of a few months she succeeded in effecting her escape, dressed in masculine attire, and rejoined her husband in London, where, August 25th, 1791, she terminated her infamous career, after having published her "Justificatory Memoirs," which are a series of mendacious libels.

Some curious particulars are related in connection with the "HASTINGS" DIAMOND. While the impeachment of Warren Hastings in 1786 was pending, a circumstance occurred which told against him in the popular feeling, and the suspicions current that Queen Charlotte, who was generally believed to be avari-

cious, had sold her favour for Indian presents. The Nizam of the Deccan, anxious at this time to conciliate the friendship of England, had sent King George a valuable diamond of unusual dimensions, and, ignorant of what was going on in the English Parliament, had selected Hastings as the channel through which to deliver it. This peace-offering arrived in England on the 2nd of June, after the second charge had been decided against Hastings by the Commons. The diamond, with a rich purse containing the Nizam's letter, was presented by Lord Sydney at a levée when Hastings was present.

When the story of the diamond got wind, it was tortured into a thousand shapes, and was even spoken of in a serious manner in the House of Commons; and Major Scott, the intimate friend and zealous champion of Hastings in the House, was obliged to give an explanation in his defence. It was believed that the king had not only received one diamond, but a large quantity, and they were to be the price of Hastings' acquittal. Caricatures on the subject were to be seen in the windows of every print-seller. In one of these, Hastings was represented wheeling in a barrow the king, with his crown and sceptre, observing, "What a man buys, he may sell." In another, the king was exhibited on his knees, with his mouth wide open, and Warren Hastings throwing diamonds into it. At that time there was a quack who pretended to eat stones, and bills of his exhibition were placarded over the walls, headed in large letters, "The Great Stone-Eater." The caricaturists took the hint, and drew the king with a diamond between his teeth, and a heap of

others before him, with the inscription, "The Greatest Stone-Eater."

Songs and epigrams on the diamond were passed about in all societies, and others, of a less refined character, were sung about the streets. One of these was entitled, "A True and Full Account of the Wonderful Diamond presented to the King's Majesty by Warren Hastings, Esq., on Wednesday, the 4th of June, 1786, being an excellent new song to the tune of 'Derry Down.'"

Mr. Thomas Wright, F.S.A., has reprinted the song from a copy in his possession (with a slight necessary alteration) in his "Caricature History of the Georges."

"I'll sing you a song of a diamond so fine,
That soon in the crown of our monarch will shine;
Of its size and its value the whole country rings,
By Hastings bestow'd on the best of all kings.
Derry down, etc.

"From India this jewel was lately brought o'er;
Though sunk in the sea, it was found on the shore,
And just in the nick to St. James's it got,
Convey'd in a bag by the brave Major Scott.
Derry down, etc.

"Lord Sydney stepp'd forth when the tidings were known—
It's his office to carry such news to the throne:
Though quite out of breath, to the closet he ran,
And stammer'd with joy ere his tale he began.
Derry down, etc.

"'Here's a jewel, my liege, there's none such in the land;
Major Scott, with three bows, put it into my hand,
And he swore, when he gave it, the wise ones were bit,
For it never was shown to Dundas or to Pitt.'
Derry down, etc.

"'For Dundas,' cried our sov'reign, 'unpolish'd and rough,
Give him a Scotch pebble—'tis more than enough—
And jewels to Pitt; Hastings justly refuses,
For he has already more gifts than he uses.
Derry down, etc.

"'But run, Jenky, run!" adds the king in delight,
'Bring the queen and the princesses here for a sight;
They never would pardon the negligence shown
If we kept from their knowledge so glorious a stone.
Derry down, etc.

"'But guard the door, Jenky! No credit we'll win
If the prince in a frolic should chance to step in;
The boy to such secrets of State we'll ne'er call,
Let him wait till he gets our crown, income, and all!'
Derry down, etc.

"In the princesses run, and surprised cry, 'O la!
'Tis as big as the egg of a pigeon, papa!'
'And a pigeon of plumage worth plucking is he,'
Replies our good monarch, 'who sent it to me!'
Derry down, etc.

"Madam Schwellenberg peep'd thro' the door at a chink,
And tipp'd on the diamond a sly German wink,
As much as to say, 'Can we ever be cruel
To him who has sent us so glorious a jewel?'
Derry down, etc.

"Now God save the queen! while the people I teach
How the king may grow rich while the Commons impeach.
Then let nabobs go plunder, and rob as they will,
And throw in their diamonds as grist to his mill.
Derry down, etc."

Plato believed that the DIAMOND was the kernel of auriferous matter—its purest and noblest pith condensed into a transparent mass. Pliny calls "adamus," the diamond, a nodosity of gold, and the

Rev. C. W. King observes that he may have stumbled on this truth by accident; but it still remains the fact that all diamond mines of which we know anything have been brought to light in the pursuit of gold. This was notably the case in Brazil, and is beginning to be true of the Australian diggings, which Mr. King thinks will yield a vast supply when their gravel comes to be turned over by people having other eyes for other objects than nuggets and gold flakes.

Four thousand years of the world's history had elapsed before it was ever dreamed that diamonds existed, save in one spot, and that of limited extent. The first diamond of well-ascertained water brought to light out of India was, it is said, accidentally discovered by a miner in Brazil, in the commencement of the eighteenth century. Previous to this, the only known diamonds had been found in Borneo and Hindostan.

Some Brazilian miners in the beginning of the eighteenth century, while searching for gold, found some curious "pebbles," which they carried home to their masters as curiosities. Not being considered of any value, *they were given to the children to play with.* An officer who had spent some years in the East Indies saw these pebbles, and sent a handful to a friend in Lisbon to be examined. They proved to be diamonds, and were pronounced to be equal to those of Golconda.

Strange and various were the vicissitudes attending the early discovery of the Brazilian diamonds. Colossal fortunes were made, and as quickly dissipated. The adventurers who flocked to the diamond

grounds saw before them a boundless source of wealth, and they had some reason for their expectations, for, it is said, that in the first twenty years of exploration, Europe received from Brazil diamonds amounting in weight to upwards of three millions of carats—a circumstance that appears almost fabulous, but the mines were then in their rich abundance, and the buried spoil of many ages.

Captain Burton, in his "Highlands of the Brazil," says "that the first man who sent diamonds to Portugal was one Sebastino Leme do Prado, in 1725. He had washed several brilliant octahedrons in the Rio Manso, an influent of the Sequitinhonha. They found no sale; and the same happened to Bernardo (or Bernardino) da Fonseca Lobo, who hit upon a large specimen amongst others, in the Cerro do Frio. There is a local tradition that the latter was a friar who had been in India, and that about 1727, seeing the curious brilliant little stones used as counters at backgammon by the gold miners of the Sequitinhonha, he made a collection of them, and took them to Portugal. Others attribute the discovery to an Ouvidor, or Auditor Judge, fresh from service at Goa. The specimens were sent to the Netherlands, then the great jewel-market of Europe."

The official account of the diamond exploitation in Brazil was that of D. Lourenço de Almeida, the first governor of Minas Geraès (Aug. 18th, 1721, Sept. 1st, 1732), who reported the new source of wealth to the home government. Portugal at once declared the diamond district to be crown property, and established the celebrated Diamantine demar-

cation, forty-two leagues in circumference, with a diameter of fourteen to fifteen leagues.

Among the crown jewels of Portugal is a magnificent diamond, "the Braganza," which was extracted from the mine of Caéthá Mirim, in 1741. It was worn by D. Joãs VI., who had a passion for precious stones, and possessed them to an amount estimated at three millions sterling. There are some differences as to the weight of this diamond; Mawe and the Abbé Reynal make it 1,680 carats. It is, however, suspected to be a fine white topaz, a stone which, in the Brazil and elsewhere, often counterfeits the diamond. Mr. St. John, in his "Forests of the East," mentions a noble in Brunei who, for one thousand pounds, offered a diamond for sale the size of a pullet's egg, which proved to be a pinkish topaz.

These Brazilian discoveries of diamonds are very curious. The Abaété brilliant was found in 1791, and the circumstances of its discovery are related by Mawe and others. Three men, convicted of capital offences, Antonio da Sousa, José Felis Gomes, and Thomas da Souza, were exiled to the far west of Minas, and forbidden, under pain of death, to enter a city, wandered about for some six years, braving cannibals and wild beasts, in search of treasure. Whilst washing for gold in the Abaété river, which was then exceptionably dry, they discovered this diamond, weighing nearly an ounce (576 grains—144 carats). They trusted to a priest, who, despite the severe laws against diamond-washers, led them to Villa Rica, and submitted the stone to the Governor of Minas, whose doubts were dissipated by a special commission. The priest ob-

tained several privileges, and the malefactors their pardon, no other reward being mentioned.

So far, the new world gave promise of a more copious supply of diamonds than the old. The famous jewels of Golconda are associated with the diamond beds of Raolconda and Gomec Parteal, from whence they were really derived, and which are situated in the territories of the kings of Golconda, on the north bank of the Kistna river. The fickle changes of fortune, which are especially obvious in the discoveries of the precious metals and jewels, are conspicuous in this world-renowned district, which has been the fountain of almost fabulous wealth. The diamonds found at Parteal were merely cut and polished at Golconda; the place itself now affords no indication of its former distinction, being in ruins, and the inhabitants, descendants of those who were enriched by their precious discoveries, being ill-clothed and half-starved in appearance.

"The existence of diamonds in South Africa" (remarks Mr. Boyle, in his interesting work, "To the Cape for Diamonds") "had been several times asserted before the English conquest of Cape Colony. It was so far accredited in the middle of the last century, that the words, 'Here be diamonds,' are to be seen inscribed across our modern territory of Griqualand West, in a mission map of 1750, or thereabouts. The probability of such discoveries had also been pointed out by various men of science, the late Sir Roderick Murchison, among others. The old Dutch residents of Cape Town appear to have been quite astir upon the matter on several occasions; but as

years passed on the ancient rumour died away. Men had to search back for memories long buried, when Governor Wodehouse set the colony in agitation by exhibiting the 'Hopetown Diamond,' in 1867. That Bushmen, Corannas, and other tribes of low condition, used the gem mechanically from immemorial time, seems to be quite ascertained. They still remember how their fathers made periodical visits to the rivers of West Griqualand, seeking diamonds to bore their 'weighting stones.'

"The re-discovery, however, took place in 1867. At that date, a shrewd trader, named Niekirk, passing through a country forty miles or so to the west of Hopetown, saw the children of a Boer, called Jacobs, playing with pebbles picked up along the banks of the neighbouring Orange. Struck with the appearance of one among their playthings, Niekirk told *Vrouw* Jacobs that it reminded him of the white shining stones mentioned in the Bible. As he uttered the words, an ostrich-hunter, named O'Reilly, chanced to pass the doorway of the house. He overheard, entered, and was also impressed. Vague ideas of a diamond—which none of the three had ever seen—passed through their minds. They tried the pebble upon glass, scratching the sash all over, as I have seen it at this day. A bargain was struck. O'Reilly took the stone for sale, and each of the parties present were to share. At Capetown, upon the verdict of Dr. Atherstone, Sir P. E. Wodehouse gave £500 for it. The news of this discovery spread fast, and there was a general rush to the diamond fields.

"In 1869, a Hottentot shepherd, named Schwarz-

boy, brought to Mr. Gers' store, at the Hook, a gem of 83⅛ carats, the 'Star of Africa,' wide-famed. In Mr. Gers' absence, the shopman did not like to risk the £200 worth of goods demanded. Schwarzboy passed on to the farm of that same Niekirk already mentioned. Here he demanded £400, which Niekirk ultimately paid, receiving £12,000 from Messrs. Lilienfeld the same day. The diamond was passed to Capetown, and all the colony rose."

Mr. Boyle remarks that "the next generation of colonists will certainly be round-shouldered, for the quick eyes of children were found to be peculiarly useful in the search for diamonds."

The "Estrella do Sul" (Star of the South) brilliant, in the possession of the Khedive of Egypt, has a curious story attached to it. It was found in 1853, at Bargugem, of Minas Geraès (Brazil), by a negress. In the rough state it weighed 254⅛ carats. Of the score or two of persons who made fortunes by the discovery, Casimiro (de Tal), whose negress brought it to him in order to obtain her freedom, was the only one disappointed, having sold it for £3,000. At the Bank of Rio de Janeiro it was deposited for £30,000. It was cut by Costar, of Amsterdam, who became its possessor, and was sold to the Khedive.

Not so fortunate as the negress was the finder of a diamond in the mines of Zejuco, in the same country. He was a negro slave, and very popular among his fellow workpeople, who all wished him to gain his liberty. His chance depended upon the weight of the diamond, and on its being placed in the balance it was found to be sixteen carats and a

half. One carat more, he would have obtained his freedom.

A wonderful unearthing of treasure occurred at Petrossa, in Roumania, part of the ancient Roman Dacia. A mass of gold and jewels was exhumed by some peasants, so immense, that the ignorant finders were bewildered, and probably not conceiving that gold could be in such masses, one of them gave a piece of a salver to a tinker to mend his kettle! Ultimately many of the important objects were recovered, and among them extraordinary bird-shaped fibulæ, inlaid with precious stones; a gorget, with the garnet ornament in slices; and with these, two torques of Celtic character; the other objects being Gothic and Gotho-Byzantine.

The "Tara" brooch, now in the Museum of the Royal Irish Academy, was found near Drogheda, and sold to a metal merchant for a *shilling!* Five hundred pounds were subsequently offered for it. The gold filagree and plaited work is of such delicacy, that it has defied all imitation.

CHAPTER VIII.

THE TUDORS AND THE STUARTS.

HENRY VII. was intensely avaricious, and added to his accumulated hoards of gold and jewels by the most grinding tyranny. He continued these practices to the last years of his life, and compelled his wealthy subjects to add to his immense treasures, which he kept, for the most part, under his own key at his manor of Richmond. Previous to his death, however, he made a will which strongly shows his remorse and anxiety, enjoining his young successor to do what he had never had the heart to perform himself, to repair the injuries he had committed, and make restitution to the victims he had plundered.

Hall describes the dress of HENRY VIII. on his procession to the Tower previous to the coronation. "His grace wared in his upperst apparrell a robe of crimsyn velvet, furred with armyns; his jacket or coat of raised gold; the placard embroidered with diamonds, rubies, emeraudes, great pearles, and other rich stones; a great bauderike about his neck of large balasses."

The same chronicler, who was present at the famous meeting of the Cloth of Gold, has given a lively detail of the gorgeous scene, in which gold and silver dresses, velvets, and jewellery were in the greatest profusion. Such was the insane desire to outshine each other by the French and English nobility, that many of them mortgaged and sold their estates to gratify their vanity, and changed their extravagantly splendid dresses twice daily during the meeting.

> "To-day the French
> All clinquant all in gold, like heathen gods,
> Shone down the English, and to-morrow they
> Made Britain, India ; every man that stood
> Showed like a mine ; their dwarfish pages were
> As cherubims, all gilt."

The banqueting chamber at Calais was hung with tissue, the seams being covered with broad wreaths of goldsmith's work, full of precious stones and pearls.

It was here that King Henry presented Anne Boleyn, with whom he had danced, the maid of honour of his first queen, with a jewel valued at fifteen thousand crowns.

Hall describes the rich dress of this monarch on his wedding with Anne of Cleves. The sleeves and breast were cut and lined with cloth of gold, and clasped with great buttons of diamonds, rubies, and orient pearls. His sword and girdle were adorned with precious stones with *special* emeralds ; his cap was garnished with jewels so richly, that few men could value them.

The bride wore a caul, and over that a round bonnet or cap, set full of orient pearls, and about her neck "she had a partlet set full of rich stones."

Henry VIII. is described as attending at St. Paul's (October 3rd, 1515) on the occasion of the proclamation of the peace between France, England, the Pope, the Emperor, and the King of Spain. The king's upper garment was of crimson satin lined with brocade, and a tunic of purple velvet powdered with precious stones: viz., a stone and a large pearl alternately, the jewels being rubies, sapphires, turquoises, and diamonds, all of the best water and sparkling. He also wore a collar thickly studded with the finest carbuncles, as large as walnuts.

In the picture by Hans Holbein, at Hampton Court Palace, of Henry VIII. and his family, the king is represented with a jewelled dagger, a magnificent collar of twisted pearls, with ruby medallion, a dalmatica edged with pearls, a hat of black velvet adorned with pearls. On his breast is a large medallion jewel having the appearance of a watch.

Henry demanded of Francis I., King of France, the jewels of his sister Mary, who had married Louis XII., and the Duke of Suffolk was entrusted with the commission. At her marriage "a great diamond and a tablet with a great round pearl" formed part of the bridal offerings. The Earl of Worcester wrote from Paris in glowing terms of "the goodliest and richest sight of jewels that ever he saw." The uxorious disposition of King Louis, the "Father of his People," as he was called, and the marital value he attached to his precious gems, I have already alluded

to (page 148). It was, however, only in this respect that he was prodigal of his jewels.

The day after the marriage, the king gave her "a ruby two inches and a half long, and as big as a man's finger, hanging by two chains of gold at every end." Every day he gave her rings "with stones of great estimation."

These jewels, and Mary's claim to them, were the basis of a long and intricate negotiation. The jewels, with the exception of four rings, were never returned, on the beggarly plea that Francis was displeased at the loss of the diamond called the "Mirror of Naples." This jewel was valued by the Chancellor of France at thirty thousand crowns.

Thomas Gresham, the merchant prince, was commissioned by EDWARD VI., in 1551, to treat with the Fuggers of Germany, the richest traders of the day, turned into noblemen by Charles V. of Germany, in which, among other "bargains," he was to pay a hundred thousand crowns for "a very fair jewel, four rubies marvellously big, one orient and great diamond, and one great pearl."

Notwithstanding her morose character, QUEEN MARY inherited from her father Henry VIII. the Tudor love for display in jewellery. On her marriage to Philip of Spain she was sumptuously adorned. Her robe, with its ample train, was bordered with pearls and diamonds of immense size and value; the large sleeves were turned up with clusters of gold, set with pearls and diamonds. Her chapeau, or coif, was bordered with two rows of large diamonds. The queen also wore on her breast a remarkable diamond

of inestimable value, sent to her as a gift from Philip whilst he was still in Spain.

Queen Mary's riding-dress is thus described:—'She wore a small coif; a band of the most costly jewels passed over her head, and clasped under the chin; she had a carcanet of jewels round the throat, connected with a splendid owche and pear-pearl fastened on the chest; also jewelled bracelets. The corsage of the dress, tight and tapering, was girt at the waist with a cordilière of gems. The skirt of the robe was open from the waist, but closed at pleasure by aglets, or clasps, studded with jewels."

Mary, on her dying bed, sent her jewels to her sister Elizabeth. To these, by King Philip's orders, was added a very precious casket of gems which he had left at St. James's Palace, knowing that Elizabeth particularly admired them.

Mary left by will to King Philip, to keep "for a memory of her," a jewel, "being a table diamond which the Emperor's Majesty, his and my most honourable father, sent unto me by Count Egmont at the insurance (betrothal of my said lord and husband); also another table diamond which his Majesty sent unto me by the Marquis de los Naves, and the collar of gold set with nine diamonds, the which his Majesty gave me the Epiphany after our marriage."

However remarkable for the rich display of jewels was the court of Henry VIII., that of ELIZABETH, who inherited her royal father's passion for these precious ornaments, was still more extravagant. In her youth she had entertained, or more probably affected, a distaste for jewellery. "The king, her father," says

Dr. Aylmer, "left her rich clothes and jewels, and I know it to be true that in seven years after his death, she never, in all that time, looked upon that rich attire and precious jewels but once, and that against her will, and that there never came gold or stone in her head, till her sister forced her to lay off her former soberness, and bear her company in her glittering gayness, and then she so wore that all men might see that her body carried that which her heart misliked."

This abnegation of vanity and ostentation was, however, whether feigned or not, but of short duration, for she soon outshone every sovereign in Christendom by the profusion and rarity of the jewels with which she was literally covered. Bacon gives some reason for this at the risk of his gallantry, for the court adulations to the last were on her grace and "fair" countenance. "She imagined," says Bacon, "that the people who are much influenced by *externals* would be diverted by the glitter of her jewels from noticing the decay of her personal attractions." If such were the queen's thoughts as age wore upon her, they are but the same feminine notions that generally prevail throughout time, in most countries.

In the portrait of Queen Elizabeth at Henham Hall, Suffolk, she is represented with an enormous ruff, radiated till it rose like a winged background behind the lofty fabric of jewels she wore on her head, and at last overtopped the cross of her regal diadem. She has a rich carcanet, or collar, of rubies, amethysts, and pearls, set in a beautiful gold filagree pattern, with large pear-shaped pearls depending from each lozenge. The bodice of her dress is ornamented with

jewels set in gold filagree of the same pattern as the carcanet. The *gigot* sleeves are surmounted on the shoulder with puffs of gold gauze, separated with rubies and amethysts, and two small rouleaux wreathed with pearls and bullion. The sleeves are decorated with jewels to match the bodice. She wears the jewel and ribbon of the Garter about her neck. The George is a large oval medallion decorated with rubies and amethysts.

No Queen of England has ever been represented with such a blaze of jewels as Elizabeth. Horace Walpole, speaking of her portraits, says :—"There is not one that can be called beautiful. The profusion of ornaments with which they are loaded are marks of her continual fondness for dress, while they entirely exclude all grace, and leave no more room for a painter's genius than if he had been employed to copy an Indian idol, totally composed of hands and necklaces. A pale Roman nose, a head of hair loaded with crowns and powdered with diamonds, a vast ruff, a vaster fardingale, and a bushel of pearls, are features by which everybody knows at once the picture of Elizabeth."

Elizabeth seems to have had a passion for pearls. The now faded waxwork effigy preserved in Westminster Abbey (and which lay on her coffin, arrayed in royal robes, at her funeral, and caused, as Stowe states, "such a general sighing, groaning, and weeping, as the like hath not been seen or known in the memory of man") exhibits large, round, Roman pearls in the stomacher; a carcanet of large round pearls, etc., about her throat; her neck ornamented with long

strings of pearls; her high-heeled shoe-bows having in the centre large pearl medallions. Her earrings are circular pearl and ruby medallions, with large pear-shaped pearl pendants. This, of course, represents her as she dressed towards the close of her life. In the Tollemache collection at Ham House is a miniature of her, however, when about twenty, which shows the same taste as existing at that age. She is there depicted in a black dress, trimmed with a double row of pearls. Her point-lace ruffles are looped with pearls, etc. Her head-dress is decorated in front with a jewel set with pearls, from which three pear-shaped pearls depend. And, finally, she has large pearl-tassel earrings. In the Henham Hall portrait, the ruff is confined by a collar of pearls, rubies, etc., set in a gold filagree pattern, with large pear-shaped pearls depending from each lozenge. The sleeves are ornamented with rouleaux, wreathed with pearls and bullion. The lappets of her head-dress are also adorned at every "crossing" with a large round pearl. Her gloves, moreover, were always of white kid, richly embroidered with pearls, etc., on the backs of the hands. A poet of that day asserts even that at the funeral procession, when the royal corpse was rowed from Richmond, to lie in state at Whitehall—

> "Fish wept their eyes of *pearl* quite out,
> And swam blind after."

Elizabeth's christening gift from the Duchess of Norfolk was a cup of gold, fretted with *pearls*, that noble lady being (says Miss Strickland) "completely unconscious of the chemical antipathy between the acidity of wine and the misplaced pearls."

It seems to have been the custom of every one connected with the court to give presents to Queen Elizabeth on her birthday, and as her Majesty's weakness for jewellery was well known, articles enriched with precious stones were chiefly given, such as fans, bracelets, caskets studded with jewels, etc.* Among the gifts in 1572 we find :—

"One juell of golde, being part of the History of Samson, standing upon an emeralde, having also an emeralde in thone hand, and a little rock rubye on his shoulder; the pillor standing upon two fayre dyamondes, and the upper parte of the pillor garnished with a border of sparks of dyamond on thone side; upon the top thearof a fayre rock-rubye, the backside of the said juell being a plate of gold enamuled.

"A juell of golde, being a fish called the bull of the sea, fully garnished with dyamonds and rubyes on thone syde, and the other syde having a fynne lykewise garnished, and a man kneeling upon the same, his bodye and hedd garnished with small dyamondes and rubyes. The same juell hanging at three small chains, garnished with six small knobbes, having sparkes of dyamondes and rubyes, and a little knobbe at thende thearof, having two little dyamondes and two rubyes, and a large perle peare-fation, pendante.

"A juell, being a chrisolite, garnished with golde, flagon-facyon, thone side sett with two emeraldes, thone of them a little cracked, three dyamonds and two sparcks of turquesses; thother side having in it

* In the Sloane MSS. in the British Museum is a list of the New Year's gifts presented to the queen, from the fourteenth to the thirty-sixth year of her Majesty's reign.

a clocke, a border about the same flagon of golde, garnished with eight table-rubys and four dyamonds, the foote garnished with four small pointed dyamonds, and twelve sparks of rubyes, and four very lytle perles, also pendante; the mowthe of the said flaggon made with five pillors, a man standing therin every pillor, sett with a little dyamonde, a little emeralde, and a little rubye, and six litle perles upon the same pillors; the sam flaggon hangeth at a cheyne of golde having three knotts with two small dyamonds the peece, also hanging a knobbe having three by the sparcks of diamonds, and three very lytle perles."*

During the royal progress in 1573, some costly "juelles" were given to the queen, who generally returned these compliments with presents of "plate," very inferior in value, to her various favourites.

In 1582 Sir William Drury presented a "new year's gift" to Queen Elizabeth, "a juell of gold being a pommander, garnished with sparcks of diamonds, rubyes, and perles," and Mrs. Francis Drury gave "a forck of corrall garnished slightly with gold. In 1584 Sir William gave her majesty another "jeuell of golde being two snakes wounde together, garnished with sparcks of rubyes, one small diamond, one small emeralde, on the one side, and three very small perles pendant, and a white dove in the midst, garnished with three small rubyes."

In the list of Queen Elizabeth's wardrobe (1600)

* Harrington sent a jewel in the form of a dark lantern, as a new year's gift, to James, King of Scotland, signifying that the failing lamp of life waxed dim with the departing queen, and would soon be veiled in the darkness of the tomb.

the coronation robes are described, also the jewels which are thus mentioned:—

"Item. In colletts of golde, in everie collet one ballas (a species of ruby of a vermeil rose colour), one being broken.

"Item. One small jewell of golde, like a white lyon with a flie on his side, standing on a base or foote, garnished with twoe opalls, twoe verie little pearles, fyve rubies, one rubie pendaunte, and twoe little shorte cheines on the backe of the lyon.

"Item. One fearne braunche, having therein a lyzard, a lady-cow (ladybird), and a snaile.

"Item. One jewell of golde, with a flie and a spider in it upon a rose.

"Item. In buttons and camews (cameos).

"Item. One jewell of golde, like an Irish darte, garnished with fower small diamondes.

"Item. In great rounde buttons of golde enameled with sondry colours, each set with small sparcks of rubies, and one pearle in the midst called *great bucklers.*

"Item. One jewell of golde like a frogg, garnished with diamondes.

"Item. In buttons of golde, like tortoyses, in each one a pearle.

"Item. One jewell of golde like a dasye, and small flowers aboute it, garnished with sparks of diamondes and rubies, with her majestie's picture graven within a garnet, and a sprigge of three braunches, garnished with sparks of rubies, one pearle in the topp, and a small pendaunte of sparks of diamondes."

In the library of Thomas Astle, Esq., F.R.S., was

a list of Queen Elizabeth's jewels and plate signed by Lord Burghley, Sir Ralph Sadleir, and Sir Walter Mildmay. The introduction to the book states :— "This Booke made the xiii. daye of Marche, in the xvi. yeare of the reigne of our sovereigne lady Elizabeth, by the grace of God Queene of Englande, Fraunce, and Irelande, defendour of the faith, etc., doth particularly conteinn all such parcells of the queen's majestie's jewelles, plate, and other stuff as remaine the said daye and yere in the custodie and charge of John Asteley, esquire, master and threasurour of her highness juells," etc.

The Earl of Leicester in his will recites, "the token I do bequeath unto her majesty is the jewell with three fair emeralds, with a fair large table diamond in the midst, without a soil, and set about with many diamonds without soil, and a rope of fair white pearls to the number of six hundred to hang the said jewel, all which pearl and jewel were once purposed for her majesty against her coming to Wansted, but it must now thus be disposed."

The last few words have in them something affecting, as showing amidst so much that was deceptive and artificial in the relations of the earl with his royal mistress, a feeling of loyal attachment; yet the selfish queen had his personal effects sold by public auction to liquidate his debts to her.

The Countess of Leicester (Letitia Knollys) was afterwards married to Sir Christopher Blount. She had the reputation of being rich in jewels, and how Blount got rid of them is shown in the Harleian MSS. Among these is the following curious account :—

"The first year Sir Christopher Blount was married he sold many great jewels, and has continued the same course almost every year since. Three years past were sold to the Earl of Essex, against a great chain of pearl, a fair table-diamond, and a pointed ruby, for which he received £3000. The Countess of Northumberland bought two pendant pearls. At my lady's being last in London were sold two fair collars and other jewels, pearls, and precious stones."

Following the example of their jewel-loving monarch, the ladies of the court loaded their persons with precious stones, which were profusely displayed on the bodices and skirts of brocade gowns, and vanity soon discovered that the farthingale, the stiff whalebone framework under the upper skirt, formed an excellent show-case for family jewels.

Instead of following the borrowing propensities of many previous sovereigns, Queen Elizabeth did some capital business as a lender, and proved, as she was in other matters, a shrewd dealer. She left behind her a cupboard of plate, belonging to the House of Burgundy, which she held as security for advances made to the States of Brabant.

In the Inventories of MARY QUEEN OF SCOTS, published by the Bannatyne Club (1843), we have some curious particulars of the jewels of that sovereign, which, in the momentous events of the royal career, passed into different hands, sometimes under sad and romantic circumstances.

Like Queen Elizabeth, Mary was lavish in her display of jewellery. The splendour of her attire at

her marriage with the Dauphin of France, in 1558, is mentioned in a Rouen contemporary of the ceremonial, as "so glorious in its fashion and decoration, that it is impossible for any pen to do justice to its details." Her regal mantle, of marvellous length, was covered with precious stones. On this occasion Queen Mary wore a crown royal composed of the finest gold, and of the most exquisite workmanship, set with diamonds, pearls, rubies, and emeralds of immense value, having in the centre a pendant carbuncle, valued at 500,000 crowns. About her neck hung a matchless jewel, suspended by chains of precious stones, which, from its description, must have been that known in Scottish history as the "Great Harry." This was not one of the crown jewels, but her own personal property, having been derived from her royal English great-grandfather, Henry VII., by whom it was presented to her grandmother, Queen Margaret Tudor.

On the death of her husband, Queen Mary left France, and arrived in Scotland (1561), bringing with her a multitude of splendid dresses, etc., and, says Bishop Lesley, "mony costlie jewells and goldin wark, precious stones, orient pearle, maist excellent of any that was in Europe."

In the inventory above-mentioned there is no trace of the diamond heart which was sent by Mary, soon after her arrival in Scotland, to Queen Elizabeth, with some French verses, written, it is said, by the Scottish Queen herself.

Almost all the portraits of Mary Queen of Scots represent her adorned with jewellery, nearly as abun-

dant as those which distinguish the portraits of her jealous rival, Queen Elizabeth; the dresses also are very similar, only the ruff of the Scottish Queen is of less imposing height and amplitude.

An inventory of Queen Mary's wardrobe, besides a large number of costly dresses, includes a rich variety of hoods, coifs, cauls, bonnets, and cornettes of velvet, silk, damask, crape, and other costly materials, embroidered with gold, silver, silk, and pearls. With these she wore her regal frontlet of jewellers' work and gems. Her veils, mostly of crape, were adorned with pearls. Mary's wardrobe included fifty dresses of great richness and elegance; but she was eclipsed in this particular by Queen Elizabeth, who had *two thousand* magnificent dresses.

"In a testamentary document," observes Miss Strickland, "executed by Mary Queen of Scots before the birth of her son, when under the melancholy impression that she would die in childbed, reference is made to the disposal of her jewels, that were her own personal property. She has written against each of them, with her own hand, the name of the person to whom it was to be given after her death, in case her infant should not survive her. Among the bequests to her husband, the unfortunate Darnley, are a 'Saint Michael, made of forty diamonds; a chain of diamonds and pearls, formed of twenty-four pieces each, decorated with two diamonds and twenty-four cordelières of pearls; twelve great buttons, decorated with twelve roses of diamonds; twelve other great precious stones, ballas rubies; four hundred and four buttons of Venetian work, enamelled white, every one set with a

ruby; seventy-one buttons, great, middle-size, and small, every one set with a ballas ruby; twenty-seven buttons, each set with a sapphire; sixteen little *chatons* (cats' eyes), every one set with a sapphire; a watch decorated with ten diamonds, two rubies, and a cordon of gold. The first bequest in her will was for the honour of the crown she had inherited. She leaves to it the 'Great Harry;' another jewel of the same fashion; a grand diamond cross; a chain enriched with rubies and diamonds; a necklace of diamonds, rubies, and pearls; and a large diamond, set in an enamelled finger-ring. These seem to have been among her most precious jewels; and she desires that an Act might be passed, annexing them to the crown of Scotland, in remembrance of herself and of the Scottish alliance with the House of Lorraine. Seven jewels, containing what appear to have been her largest diamonds, she bequeaths for ornaments to the Queens of Scotland, under injunction not to change the setting, nor to give the pieces away, but to keep them with the crown for evermore."

In the same inventory are two costly ruby chains, formed of twelve pieces, every one set with two rubies, two diamonds, and twenty-four pearls; one for the king, her husband, and the other for her godson, Francis Stuart, "a diamond fashioned like a face, and a pointed diamond set in black enamel, for her mother-in-law, the Countess of Lennox. To Bothwell, a table diamond set in black enamel; and another mourning jewel, set with eleven diamonds and one ruby; to Lady Bothwell, a coif, collar, and pair of sleeves, decorated with rubies, pearls, and garnets.

The dispersion of Queen Mary's jewels and treasures would seem to have began, like other graver misfortunes, with her infatuated passion for Bothwell. Before the middle of June, 1567, when they parted on Carberry Hill, never to meet again, she had lavished upon him jewels valued at more than twenty thousand crowns, or six thousand pounds sterling. These, and the distribution of jewels as personal gifts, with others, that served, very opportunely, in the various emergencies in which the unfortunate Queen found herself; will afford some idea of the extraordinary quantity of precious articles in her possession. "They have, moreover" (remarks Madame de Barrera), "acquired great historical celebrity, from the frequency with which they were claimed, in her appeals for mercy and justice during her long captivity, and the rapacity with which her royal jailer, and other enemies, sought or retained the possession of these glittering spoils."

A few days before Mary effected her escape, the Regent Moray had sent a costly parure of pearls Mary's personal property, which she had brought with her from France, with a choice selection of her other jewels, very secretly to London, by her trusty agent, Sir Nicholas Elphinstone, who undertook to negotiate their sale. As the pearls were considered the most magnificent in Europe, Queen Elizabeth was complimented with the first offer of them. "She saw them yesterday" (writes Bochetel la Forrest, the French ambassador at the court of England, to Catherine de Medicis) "in the presence of the Earls of Pembroke and Leicester, and pronounced them to be of unparal-

leled beauty." He thus describes them :—"There are six cordons of large pearls, strung as paternosters, but there are five-and-twenty separate from the rest, much finer and larger than those which are strung. These are for the most part like black muscades" (a very rare and valuable variety of pearl, having the deep purple colour and bloom of the Muscatel grape). "They had not been here more than three days, when they were appraised by various merchants, this queen wishing to have them at the sum named by the jeweller, who would have made his profit by selling them again. They were first shown to three or four working jewellers and lapidaries, by whom they were estimated at £3,000 sterling (about ten thousand crowns), and who offered to give that sum for them. Several Italian merchants came after them, who valued them at twelve thousand crowns, which is the price, as I am told, this queen (Elizabeth) will take them at. There is a Genevese who saw them after the others, and said they were worth sixteen thousand crowns, but I think they will allow her to have them for twelve thousand. In the meantime I have not delayed giving your Majesty timely notice of what is going on, though I doubt she will not allow them to escape her. The rest of the jewels are not so valuable as the pearls." Mary's royal mother-in-law of France (observes Miss Strickland)—no whit more scrupulous than her good cousin of England—was eager to compete with the latter for the purchase of the pearls, knowing that they were worth nearly double the sum at which they had been valued at London. Some of them she had herself presented to Mary, and especi-

ally desired to recover, but the ambassador wrote in reply "that he had found it impossible to accomplish her desire of obtaining the Queen of Scots' pearls, for, as he had told her from the first, they were intended for the gratification of the Queen of England, who had been allowed to purchase them at her own price, and was now in possession of them."

When (as Miss Strickland relates) Mary fled from her capital to begin the disastrous campaign which closed at Carberry, most of her jewels were in Edinburgh Castle, and they remained there after the fortress surrendered to the Regent Moray. He gave it in keeping to Kirkaldy, of Grange, and when that mirror of Scottish knighthood, yielding to his own chivalrous impulses, and to the persuasive eloquence of Lethington, passed over to the queen's side on the death of Moray, the castle and its contents remained with him. During the three years it was held for the queen, her diamonds were the garrison's chief source of credit. In 1570 when Grange was straining every nerve to strengthen its defences, he seems to have sent some of the queen's jewels, dresses, and hangings to be sold in London. But the watchful ministers of the English queen not only stopped the sale, on the pretext that (as they affirmed) it was without Mary's consent, but ordered the articles to be detained. The English market being thus closed against him, Grange turned elsewhere. It is related that his brother appeared in Leith Roads, in a little bark, laden with munitions and stores bought in France with the price of a parcel of the queen's diamonds.

About a twelvemonth afterwards, another parcel

seems to have been sold to a secret agent of Queen Elizabeth for £2,500. Other parcels were, it is said, at different times given in pledge to Edinburgh merchants, goldsmiths, and others, for money advanced by them, to supply the needs of the garrison. When, at length, the English cannon without, and want and mutiny within, forbade all hope of further resistance, and terms of capitulation began to be debated, one of the articles was that Grange should account for all the queen's jewels and other moveables. But the implacable Morton, who had now succeeded to the regency, would agree to nothing but unconditional surrender, and rather than suffer what remained of the jewels to fall into his hands, the garrison seem to have hidden a part of them in a crevice of the castle rock, and to have delivered others to Sir William Drury, the commander of the English troops. It was whispered that Grange carried some away concealed on his person, but this he indignantly denied.*

* James Mossman, the faithful old jeweller of Mary Queen of Scots, who was taken on the surrender of Edinburgh Castle (May 29th, 1573), had endeavoured to preserve some of the most valuable royal jewels from the greedy clutches of the Regent Moray, by delivering them in pledge for Queen Mary to Lady Home, Lady Lethington, and others. Sir Robert Melville took possession of some, and Sir William Kirkaldy, of Grange, whose besetting sin was covetousness, before he surrendered his sword to Sir William Drury, secreted a most choice collection of precious jewels in his hose, or nether garments. Mossman was compelled to confess, either by the torture of the boot, or the terror of it, and ladies and gentlemen were forced to relinquish whatever they had taken, either for their royal mistress or *themselves*.

The jewels hidden in the castle were discovered without much difficulty, and among them were the "Honours," as the crown, sceptre, and sword of state were fondly called among a people to whom they were dear as the visible signs of a hardly-won national independence. It was not, however, so easy to recover the spoil which had passed into the hands of the English commander. But Morton addressed himself to the English court, and, although he had to contend against the claim of the Queen of Scots, he succeeded, except the detention of some diamonds on which monies had been advanced, and of one jewel which had found its way into Queen Elizabeth's possession.

Parliament had given the new regent powers for the recovery of the Queen's diamonds and moveables which had fallen into private hands, and he hastened to proceed against all who had jewels and household stuff in their keeping, whether by gift, by purchase, in pledge for monies lent, or otherwise. He recovered six jewels which had been pawned with the Provost of Edinburgh for 2,600 marks, and a pearl necklace, and fifteen diamonds which had been pawned to Lady Home for £600. The "Great Harry" was recovered from the widow Moray, after fruitless endeavours to obtain it. This jewel survived James's accession to the English throne, when its large diamond was taken to adorn a new and still more splendid jewel, the "Mirror of Great Britain," which is thus described in the "Inventory of the Jewels in the Tower of London, March 22nd, 1605," in ancient calendars, and in the "Inventories of the Treasury of the Exchequer" (vol. ii.

p. 305), "A greate and ryche jewell of golde, called the Myrror of Great Brytayne, conteyninge one verie fayre table diamonde; one verye fayre table rubye; twoe other lardge diamondes cut lozengewise, the one of them called the stone of the letter H (ℍ) of Scotlande, garnyshed with small diamondes, twoe rounde perles, fixed, and one fayre dyamonde cutt in fawcettis, bought of Sauncey."

We find what remained of the "Great Harry," the gold-setting, the chain, and the ruby, among the jewels for which the king gave a discharge to the Earl of Dunbar in July, 1606; "The jewell callit the H, with the chaine thairof, and als with the rubie of the samyn." (Thomson's "Collection of Inventories.")

The widow of Moray had baffled Queen Mary, Huntley, and Lennox, and did not yield to the Regent Morton without an obstinate struggle, in which the English Queen had to interpose again and again. On February 3rd, 1573-4, the Regent Morton and the Lords of the Council gave judgment against the countess and her second husband, the Earl of Argyle, for refusing to restore, or even to produce, "thre greit rubyes and thre greit dyamontis, with ane greit jewell in the forme of an H set with dyamontis." An appeal was at once taken to Parliament. On July 18th, 1574, Killigrew writes to Walsingham as to the need of Queen Elizabeth's interference for my Lord of Argyle and his lady. On August 12th we hear of the conditions upon which the Regent of Scotland, at the request of the Queen of England, will agree that the Earl and

Countess of Argyle shall retain in their hands certain jewels belonging to the King of Scotland. Seven days afterwards the earl and the countess write to Queen Elizabeth thanking her for her intercession with the regent. On the same day the earl writes to Killigrew that he means to agree to the conditions proposed to him and the countess in respect of the king's jewels, in regard of which they had been so extremely handled. A conference took place between the regent and the earl, but the result was unsatisfactory; and on September 10th the countess writes once more to Queen Elizabeth complaining of further demands made by the regent respecting the king's jewels, and requesting that her majesty will again write to him. Nine days after, there is a letter from Robert Fletcher to Killigrew urging the necessity of the English Queen's intercession. At length, on March 5th, 1574-5, the Earl of Argyle appears before the regent in council, and delivers up "ane greit H of diamont, with ane rubye pendant thairat; sex uther jowellis, thairof thre 'dyamontis and the uther thre rubyis intromettit with and kepit bi the said Dame Agnes and hir said spous, sen the deceis of the said umquhile Erll of Moray."

There are many curious and deeply-interesting relics of Mary Queen of Scots in the possession of favoured individuals, of undoubted genuine character. Amongst these Miss Strickland mentions a watch of French workmanship belonging to the Rev. Mr. Torrance, minister of Glencross, which, together with an elegant little jewel called a *solitaire*, were given, or bequeathed by Mary, the night before her execution,

to a French lady named Massie, the ancestress of the late possessor, Dr. Scott. The watch itself is small and circular, in a black shagreen case, studded with gold stars, with a central cross formed of fleurs-de-lys. The dial plate is of white enamel, somewhat larger than a shilling, with antique Roman figures in black. The maker's name is Etienne Hubert, of Rouen. A thread of catgut supplies the place of the chain used in the works of modern watches. The catgut is not found in watches later than those of the sixteenth century. The solitaire is one of those light elegant triangular jewels, with which the portraits of Mary are sometimes adorned, having a tiny enamelled Cupid in the character of a court fool, with his cap, bells, and bauble. This jewel is of the most delicate workmanship, and of purest gold, the gems are table-cut diamonds, and garnets, and pendant pearls. On the back of the straight bar, under the little figure, is a Latin motto, signifying, "He looks simple, but he is not."

Another affecting relic of Mary Stuart is her harp, now in possession of the Stuart family of Dalguise, Perthshire, which was originally adorned with a portrait of the queen, and the arms of Scotland, in solid gold, enriched with several gems, two of which were considered of great value, but these were stolen during the civil wars. This was her favourite harp, and at a music meeting she proclaimed it as the prize of the best performer. It was adjudged to Beatrice Gardyn, whose delivery of a simple Scotch ballad enchanted the queen. It is on this incident that Hogg founded his charming poem of the "Queen's Wake."

The harp was strung anew, tuned, and played on, in the year 1806.

One of the first acts of JAMES I. on arriving in England was to order an inventory to be made of all the jewels and valuables left by Elizabeth; and to collect those she had allowed to remain in the charge of certain lords and ladies. The Earl of Suffolk was asked to replace a quarter of a million's worth, but he put in a plea of condonation. Among the crown jewels inventoried by the order of King James, was a crown imperial of gold; two circlets of gold; fifteen gold collars; "a great and rich jewel of gold called the 'Mirror of Great Britain,' containing one very fair table diamond, one very fair table ruby, two other large diamonds cut lozenge-wise, garnished with small diamonds, two round pearls, and one fair diamond cut in fawcets."

With regard to the Stuarts, James I., in 1617, was much offended with the aldermen of London because they refused to advance him £100,000 upon the crown jewels, that sum being wanted to defray the moiety of the cost of his progress into Scotland; however, he contrived to raise £60,000 upon them in some other quarter. Two years afterwards, Chamberlain, writing to Sir Dudley Carleton that the King intended making a petty "progress" to Oatlands, Oking, and Windsor, says, "We are driven to hardships for money, and all too little, so that we are fain to make sale of jewels for twenty thousand pounds to furnish out this progress;" but it seems that his Majesty, or her Majesty—for they were the Queen's jewels that were pledged on this occasion—could not

persuade Master Peter Van Lore to advance more than £18,000. Chamberlain consoles himself with the reflection, that "the choice of pearls and other rare jewels are not touched, among which there is a carquenet of round and long pearls, rated at £40,000, in the judgement of Lord Digby and others, the fairest that are to be found in Christendom."

The Accounts and Vouchers of Jewels furnished by George Heriot, the court jeweller, to Anne of Denmark, consort to James I., from the year 1605 to 1615, present some curious features of the predilection for jewellery of the Queen, and the fashions of royalty at that period. The total of Heriot's accounts, in little more than ten years, amounted to nearly £40,000, a large sum at that period. The following are extracts; the orthography, it may be observed, is as in the original accounts, and the money all sterling:—

"A Note of the Jewells received by Mr. George Herriott, at the handis of the Queene's most excellent Ma^tie^ to be impawned, viz.: May 1, 1609.—One gold ring sett with a lairg thick table diamond, and set round about with small table diamondis; a rose jewell opening for a picture, sett on both the sides with diamondis; a crosse of gold, sett with seven diamondis and two rocke rubies. November, 1609.—A jewell in fashion of a bay leafe, opening for a picture, sett with diamondis.

"All which jewelles were, as he affirmeth, by her Ma^t's^ commandment, impawned for the soume of mcccv*li.* xv*s.* The interest whereof, from the first of May, 1609, to the first of March, 1615, being six yeires

and x moneths, amt. vnto the somes of mccxxxviij*li.* xxviijth of April, 1613, a jewell in fashion of a rose, set on the one side with diamondis, laid to pawne for the soume of vijc*li.* The interest, from the xxiijth of Aprill, 1613, to the xxiiijth of Febyr., 1616, being two yeares and x moneths, is ccxxij*li.* x*s.* Total, ix^{c}xxij*li.* x*s.*

"[A Breef of the Jewellis Mr. Heriott pawned for her Ma^{tie} delivered to my Lo. Cooke.] For a diamond to be paid on bond, 1200*li.* A bound deated the xxix of Merch, 1613, off twelff hundreth punds, for which is pawned a ffayre round jewell, from George Abercromy vnto the Lady Rommeny, dwell-in ffischmunger layne. Since the daett aboue-wrettin there is one halff yeares enterest payed.

"Mr. Heriottis bill of 1420*li.* 13*s.* 4*d.*, to give satisfaction for the receipt of ix^{c}xx*li.* of the Lord Knyvett. —Bought and receaued from our jeweller, George Heriote, theis jewells and other things under-written, furnished by him vnto us from the xxxist of December, 1605, to the xx of September, 1606, extendinge in all to the some of one thowssand ffower hundred and twentie pownds 13*s.* 4*d.* sterlinge Sould and deliuered to the Queene's most excellent Ma^{tie} from the xth of Aprill, 1607, to the xth of February followinge, by George Heriote, her Highnes' jeweller, these jewells and other furnishings vnderwritten, extending in all to the some of One Thowsand, Sixe Hundred, Threescore One Pownds, Three Shillings Sterlinge.

"*Imprimis*, sould and deliured to her Ma^{tie} one tablet for a picture sett with diamonds on the one side, price ljvj*li.* *Item*, for fower ounces of fyne musk

de Levant, at xxxviij*s.* the ounce, vij*li.* xij*s.* *Item*, half an ounce of fine cynett, ij*li.* x*s.* *Item*, for a glass of balsome, ij*li.* *Item*, for garnishing of a pendant saphier, xx*s.* *Item*, for garnishing of a pendant dyamond, xx*s.* *Item*, for one eare-ringe conteyning xxxiiij diamonds, xxij*li.* *Item*, to her Ma^tie^ on the xiij of Maye, one ring, with a table diamond on the head, and sett about the bodie with diamonds, xlvj*li.* *Item*, for making of an eare-ringe, x*s.* *Item*, made to her Ma^tie^ a backside for a tablett, weighing in gold xviij pennywaight, extends to ij*li.* xiij*s.* *Item*, for makinge of it, ij*li.* *Item*, sould and deliuered to her Ma^tie^ on the xvij^th^ of June, one ring, with a great pointed diamond, ic*li.* *Item*, for a casse of crimson veluett for a tablett, with her Ma^tie's^ picture, xij*s.* *Item*, the same daie, to her Ma^tie^ a hoop ring, grauen, xv*s.* *Item*, deliuered to Margarett Hartsyde, a ring set all about with diamonds, and a table diamond on the head, which she gave me to vnderstand was by her Ma^tie's^ direction, price xxx*li.* *Item*, furnished to a tablet made for to be sent to her Ma^t's^ mother, the Queene of Denmark, xvj table diamonds, at xlv*s.* the peece, xxxvi*li.* *Item*, furnished to the said tablett xxxvi diamonds at xx*s.* the peece, xxvj*li.* *Item*, vj diamonds iij*li.* the peece, xviij*li.* *Item*, ij diamonds at v*li.* the peece, x*li.* *Item*, for the diamond in the midle of the backsyde of the said tablet, xxxiiij*li.* *Item*, for making the said tablet, xxxij*li.* *Item*, for a case of veluet to it, xij*s.* *Item*, to her Ma^tie^, the xiiij^th^ of September, one ring sett with ix diamonds, price xxxiij*li.* *Item*, on the ffyrst of October, one ring contayning v diamonds, vii*li.* x*s.* *Item*, to her Ma^tie^ on

the iiijth of October, a little pendant in the form of a C, contayning xix diamonds, xx*li.* *Item*, to her Ma^tie^ the viijth of October, a ring of a cross of diamonds, xxv*li.* *Item*, for gold and makinge of a braslett of diamonds, saphiers, and pearle, ij*li.* *Item*, on the xxth of October, a ring set about with diamonds, xxiij*li.* *Item*, a ring contayninge v diamonds, viij*li.* *Item*, one eare-ringe, sett with a table. 14th of March, a ring set with iiij diamondis, in forme of a rosse, xxxv*li.* *Item*, for the garnishing of vi doge collers, weighing in silver xix ounces, iiij*li.* xv*s.* *Item*, for the workmanshipe of the said collers, ij*li.* x*s.* *Item*, boght to the said collers, ij ounces iij quarters of silver lace, at v*s.* vj*d.* ounce, xv*s.* i*d.* ob. *Item*, for making up of the said collers, at ij*s.* the peice, *inde* xij*s.* *Item*, for gold and makinge of a clasp for the froge jewell, x*s.* *Item*, on the 15th of Aprill, 1606, a jewell set with diamondis, weighing in gold ij ounces vij penyweights, *inde* vij*li.* xj*s.* iij*d.* *Item*, for making of the said jewel, xxx*li.* *Item*, a purceland cup, and putting it on a foote, vj*s.* *Item*, garnished a coller for a doge, weighing in silver one ounce and a half, vij*s.* vj*d.* *Item*, for the workmanship of it, v*s.* *Item*, the xth of Maye, a diamond ring in forme of a herte, v*li.* x*s.* *Item*, the xxijth of Maye, a ring set all about with diamondis, xxij*li.* *Item*, for setynge a ring twyce in plaine gold, and againe in a ring amellit black, j*li.* *Item*, for mending of the tablet of the Kinge of Denmarke's picture, j*li.* x*s.* *Item*, on the viijth of September, a ring set all about with diamondis, xxxij*li.* *Item*, a ring set with ix diamondis, at xxix*li.* *Item*, for a glasse of whyte balsome

j*li.* x*s.* *Item*, a diamond set in a ring, of a hert betwixt two handis, iiij*li.* x*s.*

"Summa of the particularis aforesaid is just one thowssand ffower hundred and twentie pownds 13*s.* 4*d.* sterlinge. Which was payed as followeth, viz.: by Mistris Hartsyde, the some of ffyve hundred powndis; and by the Lord Knyvett, the some of nyne hundred and twentie powndis. GEORGE HERIOTE."

"*Janewarie*, 1605.

"*Imprimis*, on the xxxith of December, one ring set all about with diamonds, with one diamond in the toppe, cut in forme of a rosse, at the pryce of j^{c}xx*li.* *Item*, one other ring, set all about with diamondis, at lx*li.* *Item*, one rocke ring, set with xj diamondis, at xxxviij*li.* *Item*, a ring set with ix diamondis, at xxxiiij*li.* *Item*, a ring set with vij diamondis, at xviij*li.* *Item*, a ring set about with diamondis, at xx*li.* *Item*, a ring set with v diamondis, at ix*li.* *Item*, two rings, with a rubie and ij diamondis, in eatch, at vj*li.* the peice, *inde* xij*li.* *Item*, a ring set with a table diamond, at v*li.* *Item*, two ringis, with two handis, a hert with a diamond in eatch, at iij*li.* the peice, vj*li.* *Item*, a diamond, set in an open clawe ring, at xv*li.* *Item*, a ring set with vij diamondis, at xij*li.* *Item*, a diamond ring in forme of a hert, at iiij*li.* *Item*, two other hert and hand ringis with a diamond in eatch, at iij*li.* x*s.* the peice, vij*li.* *Item*, a ring set with a lairge diamond, at lxv*li.* *Item*, one rings set all about with diamondis, at xxiiij*li.* *Item*, another herte ring set with a diamond, iij*li.* x*s.* *Item*, a ring set with a small diamond, at i*li.* x*s.* *Item*, two pendantis set

with xxj diamondis, xlviij*li.* *Item*, a jewell for a hat, set with xxix diamondis, lxxx*li.* *Item*, on the xij of Janewarie, xxiiij gold bottons, with v diamondis in eatch, at v*li.* the peice, *inde* j^{c}xx*li.* *Item*, on the xxvj of Janewarie, a tablet for two pictures, set with diamondis on both the sydes, at the pryce of iiij^{cl}*li.* *Item*, two cristallis to the said tablet, iiij*li.* *Item*, a ring set with xi diamondis, at xvj*li.* *Item*, a silver bassone and ewer, at xxij*li.* *Item*, garnished lxxx currall beids, weighing in gold xiiij penyweight, ij*li.* ij*s.* *Item*, for workmanship of euerye one of them, xij*d.*, *inde* iiij*li.* *Item*, for gold, and garnished a pair of braslitis of great pearles and saphires, iiij*li.* *Item*, put to v great diamondis, v needles and v scrues of gold, weighing xvj penyweight, *inde* ij*li.* viij*s.* *Item*, for making the said needles, and putting to the said scrues, ij*li.* x*s.* *Item*, an eare-ring with a diamond in it, iij*li.* x*s.* *Item*, for garnishing of a pearle, x*s.* *Item*, for vj silver needles at ij*s.* the peice, *inde* xij*s.* *Item*, for making a jewell weighed in gold, one ounce xviij penyweight, v*li.* xiiij*s.* *Item*, for sundrye mendings of old jewellis and plate for the tyme aforesaid, iij*li.* *Item*, on the xth of March, one perfumynge pann, parcell gilt, for the making and guildinge thereof, ij*li.* x*s.* *Item*, furnished to it v ounces ij penyweight of silver, i*li.* v*s.* vi*d.* *Item*, on the diamond, iij*li.* *Item*, for golde and makinge of a foote for the picture of Hercules, xxx*s.* *Item*, for gold and making of a braslett of rubies and opalls, iiij*li.* x*s.* *Item*, furnished to the said braslett ij rubies at ij*li.* x*s.* the peece, v*li.* *Item*, one ring in forme of a garter, of diamonds and rubies, iiij*li.* x*s.* *Item*, to one opall, price xxxvi*s.*

Item, on the iiijth of December, a ring, in forme of a pensse, set with v diamonds, price xxxvj*li.* *Item*, on the viijth of December, a border of gold, sett with pearle, xx*li.* *Item*, garnished xij saphiers, waighing in gold xij penyweight, ij*li.* xiiij*s.* *Item*, for making of them, iij*li.* *Item*, for pearcing and polishinge of ij of the saphiers, xx*s.* *Item*, for a ring with vj diamonds, ix*li.* *Item*, for sundrie mendings in the tyme aforesaid, iij*li.*

"*The ffyrst of January*, 1607.

"*Item*, delivered to her Ma^tie^ one jewell in forme of a feather sett with diamonds, one other round jewell, also sett with diamonds, price of both two hundreth pownds, ij*cli.* *Item*, xxiiij gold buttons, sett with a diamond in each of them, at iiij*li.* x*s.* the peece, jcviij*li.* *Item*, a tablet for a picture, sett with diamonds, lx*li.* *Item*, one great ring in forme of a hart, lxxx*li.* *Item*, a ringe, with a table diamond on the head, and sett about with diamonds, xxxij*li.* *Item*, one other ring, set about with xxiiij diamonds, xxij*li.* *Item*, a ring containing fiue diamonds, vj*li.* *Item*, taken out of a chayne, which I showed vnto her Ma^tie^, iij rings, price of them, iij*li.* *Item*, the garnishing of her Ma^te^ great saphier, waying in gold x penyweight xij graines, xxxij*s.* *Item*, for makinge of the said garnishinge, ij*li.* x*s.* *Item*, made a screw and a bodkin for a jewell, waighing in gold vij penywaight xij graines, xxij*s.* vj*d.* *Item*, for makinge the said screw and nedle, xij. *Item*, for garnishynge two great pendant rubies, xx*s.* *Item*, for makinge a ring for a great diamond, xxiiij*s.* *Item*, a ring contayning vij

diamonds, vij*li.* x*s.* *Item*, delivered to her Ma^tie on the xxviijth of January, a ring with ix diamonds on the head, and sett about with diamonds, j*li.* *Item*, a feather for a hatt, all sett with diamonds, j*li.* *Item*, on the x of Februarie, a jewell with an A and two C C, sett with diamonds, iij^c*li.*

"Summa total of this accompt is one thowsand sixe hundred threescore one powndes three shillings sterling.

"Rests unpaid of this accompt the some of eight hundreth fowerscore powńds sterlinge.

"ANNA R."

The following list is made out from the other Account of Jewels, the most curious of which are here enumerated :—

"A ring in form of a garter; a case for a jewel of crimson velvet, laid with gold lace; for making a brilliant in form of a ship; for gold, and making of a Valentine; for 48 nails of gold; for garnishing 32 grat pearls, with needles of gold; 21 pennyweight of gold to a spoon, and making the same; for gilting and garnishing a cup of jasper-stone; for making a claw-ring for a pointed diamond; 40 gold buttons, a diamond in each; a jewel, in form of an A, set with diamonds; for setting of a great diamond in a ring, which her Majestie had taken out of the ring herself; making a tablet for a picture, and a crystal to the said tablet; a ringe set with 5 little Turkis stones; for making and gilting 4 great clasps for two great books; a ring in form of a rock; a ring with a heart and a serpent, all set about with diamonds; a ring in form

of a flower-de-luce of diamonds; a pendant all set with diamonds; for 14 great buttons and 14 Scotis diamondis set in them; for gold, and making a skrew and a bodkin for a great rubye; for silver, and making of 13 dozen of buckles, whereof 4 dozen were gilt; a ring, set with 5 diamonds, in form of a rose; a coronet of pearls and diamonds; a cross of diamonds; two pendants made like Moore's heads, and all sett with diamonds; a ring, with a single diamond set in a heart betwixt two hands; 9 diamonds furnished to the bayleaf; for gold, and making of a muske million, wherein there stood a great rubie; furnished to the said muske million 21 diamonds; a great ring in the form of a perssed eye and a perssed heart, all sett with diamonds; a ring, in forme of a dart, sett with diamonds; 64 ounces of small seed pearle; received from Patrick Simpson, servant to our said jeweller, one great ring, in forme of a frog, all sett with diamonds, price two hundreth poundis. *Item*, from the said Patrick, a jewell in forme of a butterfly; a jewell in forme of a lillye, sett with diamonds; a pendant sett with diamonds, in forme of the letter C; a broach for a hatt, set with diamonds; a ring, sett with diamonds in forme of a St. Andrew's Crosse; for a pearl pendant and crystall to a tablet; an anker sett with diamonds; a lock of a braslett sett with 9 diamonds. *Item*, for a diamond was hung to a pendant of a Moore's head; five ounces and a half of fyne civett, at *li* 4 the ounce; a braslite sett with diamonds, emeroids, Turkois, and rubies; a racket of gold, set with 38 table diamonds; for making of 30 pieces of a collar of roses, set with great diamonds; garnished 60 muske beads, and two

muske pendants; for gold, and making of a needle and a skrew for the King of Denmark's picture. The embrotherer, 28 ounces of pearl; to Mathew Harestenes, by her Maj. directions, a ring set with 13 table diamondis; for twyce making of a gold needle sett with 60 diamondis; for making of the said needle, the third tyme; for making a casse for a picture on the backside of a rose and diamondis; a jewell in forme of a honey-suckle; a pair of pendants, made lyke two drums, sett with diamondis; to the goldsmith's officer for warning of her Majestie's diamond, which was lost at Salisburie, 6*s.* 8*d.*; the Prince's cypher, set with 38 table diamonds. March, 1611: for a christall to the infanteis picture, and mending of the tablet, 1611; a ring in fashion of a dart, sett about with diamonds; a ring, sett with a diamond in forme of a hart, and a diamond in forme of an eye; a ring with a table diamond, enamelled black; a ring enamelled blew, sett with an harte diamond; a ring with a harte and two handis, sett with a diamond; two gold chaines; a jewell in forme of a jolly flower, sett with diamonds; a diamond cut with fawcette, sett in an open clawe ring; a table buike, sett on both the sides with diamonds; a jewell in forme of a horne of aboundance, set with 6 rose diamondis and 12 table diamondis; due unto him more for jewelles retained unto her Maj. owne handis, to be carried on her first and second jorneys to the Bathe, viz., in April, 1613, and August following, mmmv^{c}xlv*li.* x*s.*; for 12 ounces of fair round curallae; a ring of a blacke hert with a table diamond; for peircinge 12 rocke rubies; furnished to the said braslete of rubies, 11 diamondis; owing by the Lady

Sutch, fowerscore and one powndis, which she affirmes her Maj. is pleased to paye; a pair of peer pendants, sett with diamondis; a ring of a burning heart, set with diamondis; a jewell in forme of a starre, set with diamondis; two pendants of diamonds like the letter A; a little pendant diamond was hunge at the heart of a turquoise; for gold, and making a nidle for the hair; for a crystall to the tablet wherein is the Infant of Spain's pictur, *1li.* 10*sh.*; a ring in forme of a scallope-shell, set with a table diamond, and opening on the head; a cross ring set in lossen fashione; a hert ring sett all about with diamondis, and opening with a cross of diamondis within the head of it; a pair of pendentis of two handis, and two serpentis hanging at them; a parrate of diamondis; a pendant made like a corslete, set with diamonds; a ring of a love trophe, set with diamondis; two rings, lyke black flowers, with a table diamond in each; a pendant of a coronet herte; a ring, like a froge, set with diamonds, opening on the head; a ring like the letter A, set with diamonds; for mending the King of Denmark's cipher, and making a nidle and a huike to it; a tablet with a cipher A and C set in the one syde with diamonds; for setting of a great table diamond, and a longe pendant diamond in a jewell a joure; an S ring set with diamondis; a ring of a Jerusalem crosse, of diamonds; a leaf ring of diamonds; a daisie ring sett with a table diamond; a jewell in fashione of a bay-leaf, opening for a pictur, and sett with diamondis on the one syde; a pair of lizard pendantis sett with diamondis; a starre pendant sett with diamonds; a pendant sett with diamonds in leafe fashion; a ring in forme of a

pierced hart; a jewell for a hatt, in forme of a bay leafe, all sett with diamonds; for a little watch all sett over with diamonds, sold the 12th September, 1611, £170; for a ryng sett all over with diamondis, made in fashion of a lizard, the same day, £120; a crosse with six table diamondis and three pendantis; two globe pendantis sett with 48 diamondis; two peare pendantis sett with diamonds; a ring sett with 3 diamonds, in forme of a flieing hart; a cupp of gold, with a cover to it, and a say-taste of gold, both graven and enamelled, £26; a ring set with 9 diamonds, and opening on the head, with the king's picture in that."*

Warrant of Privy Seal for payment to George Heriot of Seven Hundred and Fifty Pounds. 18th October, 1605:—

"James, by the grace of God, Kinge of England, Scotland, France, and Ireland, Defender of the Faith, to the Treasurer and Chamberlains of our Exchequer, greeting.—Whereas, at the departing from hence of the Conte Villa Mediana, late ambassadour here from our good brother the Kinge of Spaine, there was bought of George Heriott, goldsmith, by the Queene, our most deare wife, a cheine of stone, and pearle of

* Her Majesty's collection of *rings* appear to have been numerous and expensive. There is a notice in Pennant's "Tour" of the destination of one of them. In describing the pictures at Taymouth, the seat of the Earl of Breadalbane, Mr. Pennant mentions the last Sir Duncan Campbell, a favourite of James VI., and not less so of Anne of Denmark, who, after the accession, often by letter solicited his presence at her new court, and sent him, as a mark of innocent esteem, a ring set with diamonds, and ornamented with a pair of doves.

the value of fower hundred and fiftie pounds, and a tablet, with a picture therein of our said wife, the Queene, amounting to the soume of three hundred pounds, which tablett was given to the said ambassadour himself, and the cheine to the ladie, his wife; we will and command you, out of our treasure, to the receipt of our Exchequer, to cause to be delivered and paid to the said George Herriott, or to his assigne, both the above said soumes, amounting in the whole to seaven hundred and fiftie pounds; and theis our letters shall be your sufficient warrant and discharge in this behalf. Given under our privie seale, at our Pallace of Westminster, the 18th daie of October, in the third yeare of our raigne of England, France, and Ireland, and of Scotland the nyne and thirtieth."

Among the valuable manuscript collections in the Advocates' Library, Edinburgh, is the "Jewel-Book of Queen Anne, wife of James VI.," a very curious Inventory, in folio.

In the "Archæologia" (vol. xv.) there is "An Inventorie of the Jewelles belonging once to the high and mightie prince Henry, Prince of great Brytane (died Nov., 1612). A Crowne sett with Dyamants, Saphirs, and Emeraudes. A very riche cros Sword all sett with Dyamants, with chap richlie sett, gevin be her Ma^tie^ at his creation. A Rapier and Dagger enamelled and sett with Dyamants, geven to the King of Denmarke. A Sword with a cros hilt, enamelled, sett with Dyamants, geven be my lord Harrington. A chayne of Spanish work sett with Dyamants, with a great George hanging thereat. A great riche Jewell in forme of a Crescent, given out

of his Ma^tie's owne store. A great George sett with dyamants upon both sydes. Twelf great Buttons, all sett with dyamants. A great Agat George, sett with Dyamants upon the one syde. Another great George, sett with Dyamants upon the one syde, and with Rubies on the other. Fyve other Georges sett with Dyamants. Thre little Georges of plane gold. One Garter all sett with Dyamants. One Garter of gold letters, with Dyamantes thinne sett. Two Garter of perles. A great Saphir. A great ballat Rubie, with a great Perle hanging theretoe. Another ballat Rubie, in forme of an H, with perles upon everie syde, with a great perle hanging theretoe. A helmet upon a shield, with a plume, sett with Dyamants. A payre of Brydell bosses sett with Dyamants. A payre of gold Spurres sett with Dyamants. A Thistle, with Dyamants and Rubies. A booke of an Agat, sett with Dyamants.

"A note of those Jewelles which are not yett payd, bot taken and agreed upon be his Highnes owne self: A riche hatband, all of Dyamantes, with a great Jewell toe it in forme of a Rose, and this Jewell was made of his owne store, which is not receaved becaus it is not finished. A fayre riche chayne, all sett with Dyamants, boght and aggreed upon with the hatband whiche his Highnes did appoynt for his deere and worthy sister. A fayre chaine and tablett of Dyamants, which his Highnes did appoynt for the Prince Electeur. Another little chayne and tablett, whiche his Highnes did appoynt for Comte Henry. Fyfteen dissone of gold buttons, with a Dyamant in top of everie one of them, for his hignes owne wearing.

A little chayne of gold, curiouslie wroght, for his highnes owne wearing.

At the marriage of Elizabeth, daughter of James I., to Frederic the Elector-palatine, her father loaded himself with six hundred thousand pounds' worth of jewels; and the bride's white satin dress was embroidered with pearls and gems, and her coronet set in pinnacles of diamonds and pearls.

Among the MSS. belonging to the Rev. Walter Sneyd, of Keele Hall, county Stafford, is a receipt, dated April 9, 1612, signed by Elizabeth of Bohemia, for jewels delivered to her by Jacob Hardret, on this and some previous days. The total value was £325 and 25*s*. There were pendants and rings, some of diamonds and some of rubies.

Howell tells us, in one of his letters, that "Queen Anne (consort of James I.) hath left a world of brave jewels behind; and although one Piers, an outlandish man, hath run away with many, she hath left all to the Prince (Charles I.) and none to the Queen of Bohemia."

It appears, from Evelyn, that "a great collar of rubies" had been disposed of in Holland for the King's necessities as early as Sept. 10, 1641. Queen Henrietta Maria raised on the royal jewels two millions sterling in one year.

CHARLES I., in the very first year of his reign, went over the contents of the Jewel House to see what would be available to pledge for money, consigning them to the charge of his favourite, Buckingham, about to proceed as ambassador to the Hague, for that purpose. In vain did Sir Henry Mildmay, the master of the Jewel House, suggest the advisa-

bility of the king taking the advice of his council on the matter, and with their concurrence, using a warrant under the Great Seal, authorizing the pledging of the royal treasures, on the ground that they were too many, both in the court and the kingdom, who looked upon the duke's proceedings "with more than a curious eye"; in vain did Lord Brooke, who had some of the crown jewels in his possession, throw difficulties in the way, and complained of having to deliver up such valuables without a proper warrant. The king was determined on having his own way, and, before long, Mildmay wrote he had sent all the jewels and gold plate in his care, and if the king wanted anything more, he must be contented with silver plate, as there was nothing else left in the Jewel House.

On the arrival of Buckingham at the Hague,* he commissioned a Mr. Sackville Crow and one Philip Calandrani to raise three hundred thousand pounds

* In the "Antiquarian Repertory" is "an account of the vastly rich cloaths of the Duke of Buckingham; the number of his servants, and of the noble personages in his train, when he went to Paris, A.D. 1625, to bring over Queen Henrietta Maria. His grace hath for his body twenty-seven rich suits, embroidered and laced with silk and silver plushes; besides one rich white satin uncut velvet, set *all* over both suit and cloak with diamonds, the value whereof is thought to be fourscore thousand pounds, besides a feather made with great diamonds, with sword, girdle, hatband, and spurs, with diamonds, which suit his grace intends to enter Paris with. Another rich suit of purple satin, embroidered all over with rich orient pearls, the cloak made after the Spanish fashion, with all things suitable, the value whereof will be twenty thousand pounds, and this is thought shall be for the wedding-day at Paris. His other suits are all as rich as invention can frame, or art fashion."

upon two parcels of jewels, and one parcel of gold plate set with stones. The Hollanders, however, required a guarantee from some merchants of standing that the jewels should be redeemed within three years. After four months of negotiation difficulties were renewed, and rumours of quarrels between Charles and the Commons caused the Dutch usurers to express great doubt on the king's power to pawn his jewels without the consent of his parliament, and Crow finally returned to England with the greater part of his precious charge. Crow's fellow-agent seems to have been more successful, having managed to raise fifty-eight thousand pounds upon certain jewels. In 1628, a warrant was issued for the payment of three thousand pounds for interest on the above-named sum; but twelve months later, Calandrani writes to Secretary Dorchester that his brother has written to him from Holland "that those who have the pearls in hand, and also the Widow Thibaut, who has his majesty's jewel of the "Three Brethren," will not wait any longer, but proceed to execution before March, and begs the secretary to prevent the damage and dishonour which will be caused by delay in redeeming the pledges. Upon this Charles took the affair in hand himself, and sent out instructions to sell four thousand tons of iron ordnance to the States General for one hundred and twenty thousand pounds. With this sum the plate and jewels pledged in Holland, and "the collar and rich ballasses" pawned to the King of Denmark, were to be redeemed. But the jewels did not find their way to the Jewel House, and through the roguery of parties concerned, much

spoliation occurred. In 1629 Charles took away from the secret Jewel House a fine large agate, engraven with the portraits of Henry VIII. and Edward VI., and at the same time ordered the sale of sundry articles of more or less value. Among these discarded ornaments were twelve pieces of goldsmith's work, like friar's knots, with ninety-one pendant pearls, being part of a collar of gold; two great half-round pearls taken from the "Mirror of Britain"; four gold collars, including that of the Order of St. Michael, composed of twenty-four knots of gold, and twenty-four scallop shells, with the saint hanging to it by a couple of little chains, also a gold lorayne, or double cross, set with diamonds and rubies; an old jewel in the shape of the letter M; a circlet of gold "new made for our dear mother, Queen Anne, having in the midst eight fair diamonds, eight fair rubies, eight emeralds, and eight sapphires, and garnished with thirty-two small diamonds, thirty-six small rubies, and sixty-four pearls, and on each border thirty-two diamonds and rubies; and a girdle of rubies in the form of red and white roses. A year after his sale Charles accepted £1108 from James Maxwell, and in consideration for that sum, authorizing him to retain as his own property two large diamonds upon which he had previously advanced £11,346.

While all this pawning and selling was going on, Charles patronized the jewellers as liberally as though the royal exchequer was overflowing with riches. In the very year that his agents were bringing England into contempt abroad by carrying her crown jewels from money-lender to money-lender, the king added

to the royal collection a diamond costing eight thousand pounds, a gold ring of four hundred pounds, a fair jewel set with diamonds, worth nine thousand five hundred pounds, and a looking-glass set with diamonds, priced at two thousand five hundred pounds. He purchased three thousand pounds' worth of jewellery for the queen from Mercadet, and when the jeweller presented the order for the money, he was informed that the exchequer had not the wherewithal to satisfy his demands, and was compelled to give it some months' credit. John Vaulier, who supplied the king about the same time with about two thousand pounds' worth of jewellery, is found, after eighteen years of constant dunning, still without his money; while Sir Thomas Roe, after patiently waiting for three years and a-half, complained bitterly that he saw no prospect of obtaining two thousand five hundred pounds, for some jewels he had procured at the express desire of the queen, and for which he had actually paid three thousand pounds.

In 1642, when both king and parliament were preparing for war, Charles authorized Queen Henrietta to dispose of his great collar of rubies, and sundry other jewels she had conveyed abroad to raise funds for equipping his adherents. As soon as this became known, parliament issued an order of the day declaring the king had no power to pawn or sell the crown jewels, and ordering that "whoever had or should pay, lend, send, or bring any money into the kingdom for, or upon those jewels, should be accounted an enemy of the state, and be dealt with accordingly."

In Miss Strickland's "Lives of the Queens of England" we have interesting notices of the means adopted by the consort of Charles I. to raise money on the royal jewels. The Queen solicited loans not only from the female nobility of England, but from private families whom she had reason to believe sympathized in the royal cause. To such as supplied her with these aids, she was accustomed to test her gratitude by the gift of a ring, or some other trinket from her own cabinet. But when affairs became critical she was compelled to sell or pawn in Holland the whole of her plate and most of her jewels. She adopted an ingenious device by which she was enabled, at a small expense, to continue her gifts to her friends. She had a great many rings, lockets, and bracelet-clasps made with her cypher, the letters H. M. R., in a very delicate filagree of gold, entwined in a monogram, laid on a ground of crimson velvet covered with thick crystal cut like a table diamond, and set in gold. These were called the "Queen's pledges," and presented by her to any person who had lent her money, with an understanding that if they were returned to her majesty at any future time, the money should be repaid.

Charles I. seems to have had a passion for gems in his more prosperous days. In the *Athenæum* (No. 573) there is a formidable list of expenses incurred by him for jewellery—fifty thousand pounds worth in eighteen months. The greater part of this was, however, for gifts.

Dean Swift tells us that Charles I., in gallantry to his queen, thought one day to surprise her with the

present of a diamond brooch; and fastening it to her bosom with his own hand, he awkwardly wounded her with the prong so deeply that she snatched the jewel from her bosom, and flung it to the ground. The king looked alarmed and confounded, and turned pale, which he was never seen to do in his worst misfortunes.

Sir Paul Pindar is said to have brought from Turkey a large diamond, valued at £30,000 (a vast sum in his days), which James I. wished to obtain on credit; but the merchant wisely declined the contract, yet allowed his sovereign the use of the diamond on State occasions. Charles I. afterwards became the purchaser.

Among the Harleian MSS. is a long detailed "Inventory of the goods, jewels, etc., sold by order of the Council of State from the several places and palaces following:—The Tower Jewel-Houses, Somerset House, Whitehall, Greenwich, Wimbledon, Oatlands, Windsor, Hampton Court, Richmond, Sion House, St. James's, and several other places; with the several contracts made by the contractors for sale of the said goods, etc., from the year 1646 to the year 1652." In this we have notices of much that is lost—the splendid tapestry, the gorgeous jewels and regalia, and many curious items of great interest. The Jewel-House, at the period this account was taken, was, in fact, a museum of curiosities. A few items will suffice. In the Tower Jewel-House we read of "a Bugill-horn tipped with gold, and a chain," sold for £12. "A Fountain for perfumed waters, artificially made to play of itself" (of silver), sold for £30. A large

antique vessel for mead from the Duke of Muscovy, £25, and a large beaker from the said Duke, made of many pieces of coin joined together, £20. A silver eagle, made to move, £6 5*s*. The Temple of Jerusalem, made of ebony and amber, £25. A branch for candles, cut in rock-crystal, with silver sockets, £50. A chess-board said to be Queen Elizabeth's, inlaid with gold, silver, and pearls, £23. A great Amethyst, engraved in Hebrew, in gold, £55. A conjuring drum from Lapland, with an Almanack, cut on wood, £1 11*s*. A trumpet made of a large elephant's tooth, engraved with several odd figures, 7*s*. 6*d*. A very large scimetar, £5 17*s*. A Saxon King's mace used in war, £37 8*s*. A Roman shield of buff leather, covered with a plate of gold, finely chased with a Gorgon's head; set round the rim with rubies, emeralds, turquoise stones, in number 137, £132 12*s*.

In the Tower Upper Jewel-House are enumerated, amongst others, an ewer of mother-of-pearl, garnished with gold and rubies, a fair sapphire at the foot, £41. A large estridge (ostrich) egg-pot, garnished with enamelled gold, the cover gold, and the handle a green enamelled serpent, £72. A golden nun, enamelled, with a ragged staff in her hand, £35. The imperial Crown of massy gold, weighing 7lb. 6oz., enriched, etc., at £40 per lb.: valued £280; delivered to the Mint to be coined. One blue sapphire, £50; one do., £15; one do., £3; two do., £30; one do., £3; one do., £10; two do., £15; one do., £8; one do., £8; one do., £3; one do., £20; one do., £15; one do., £3; one do., £5; two do., £10. 232 pearls at 15*s*. a piece, £174. *Ruby Ballassis:* Four rubies in the flower-de-luce, £20;

do. do. cross, £6; two do. de-luce, £12; four do. cross, £6; two do. de-luce, £3; four do. cross, £12; four do. de-luce, £30; do. do. cross, £20; do. do. de-luce, £20; do. do. cross, £20: total, £149. The Queen's crown, 3lb. 10½oz., valued at £40 per lb., 5oz. being abated for stones, is £136 13*s.* 4*d.*; the gold delivered to the Mint to be coined. 20 sapphires, £70; 16 do., £50; 22 rubies, £40; 83 pearls, £41: total, £201; sold for £210. A small crown found in an iron chest, formerly in the custody of Lord Cottington, weighing 2lb. 1oz., whereof three ounces are allowed for the weight of the stones, valued at £3 6*s.* 8*d.* per oz., £73 6*s.* 8*d.* The globe, weighing 1lb. 5¼oz., at £3 6*s.* 8*d.* per oz., valued at £51 10*s.*, delivered to the Mint to be coined. Two coronation bracelets, weighing 7¼oz., whereof one ounce to be deducted for the weight of the stones and pearls, at £3 6*s.* 8*d.* per oz., £20; to be delivered to the Mint to be coined. The stones and pearls of the three parcels sold for £25. Broken stones: Three rubies ballas, set in each of the bracelets, valued at £6. Twelve pearls valued at £6. Two sceptres, weighing 16¼oz., at £3 6*s.* 8*d.* per oz., £60; delivered to the Mint. A long rod of silver gilt, weighing 11.5 oz., at 5*s.* 4*d.* per oz., £4 10*s.* 8*d.*; delivered to the Mint. One gold poringer and cover, weighing 15½oz., valued at £3 6*s.* 8*d.* per oz., £51 18*s.* 4*d.*; delivered to the Mint. One gold cup set with two sapphires and two ballas rubies, weighing 15½oz., at £3 6*s.* 8*d.* per oz., £51 13*s.* 4*d.*; delivered to the Mint. Divers pieces of broken gold enamelled, put together in a bag, weighing 5lb. 7oz., at £3 per oz., £201. A George on horseback, of gold, with a pearl in his helmet, and a

dragon enamelled, weight 33oz., at £3 per oz., £99; delivered to the Mint.

"An Inventory of that Part of the Regalia, which is now removed from Westminster to the Tower Jewel-House." Queen Edith's crown, formerly thought to be of massy gold, but upon trial found to be of silver gilt; enriched with garnet, fowl pearl, sapphire, and some stones, weighing 50½oz., valued at £16; 1oz. sold Mrs. Dammersque for 5*s.* 4*d.* King Ellfred's crown of gold, wire-work, sett with slight stones and two little bells, weighing 79½oz., at £3 per oz., £10; delivered to the Mint. A dove of gold, set with stones and pearl, per oz, 8½oz., set with studs of silver gilt, in a box, valued together £26; delivered to the Mint. A large staff with a dove at the top, formerly thought to be all gold, but upon trial found to be the lower part wood within and silver gilt without, the upper part wood within and gold without, weighing 27oz., and valued at £35; delivered to the Mint. One small staff, with a flower-de-luce on the top, formerly thought to be all gold, but upon trial found to be iron within and silver gilt without, value £2 10*s.* 0*d.*; delivered to the Mint. Two sceptres—one set with pearls and stones, the upper end gold, the lower end silver, the gold weighing 23oz., at 35*s.* per oz., the lower end being horn and a little silver gilt, valued at 12*s.*; the other, silver gilt, with a dove formerly thought to be gold, weighing 7⅜oz., at 5*s.* 6*d.* per oz.—£65 19*s.* 7½*d.*; delivered to the Mint.

Immediately after the accession of CHARLES II., a proclamation was issued commanding all persons holding possession of any jewels or plate belonging to

the Crown, to restore the same. Nathaniel Hearne, a London merchant, was arrested for refusing to give up "Queen Elizabeth's great and precious onyx stone," upon which he professed to have lent money. Frances Curson was committed to prison, for having received a hatful of gold and jewels at the time of the dispersion of the Crown jewels, and she confessed that she knew of a Jesuit who had managed to appropriate property of the same kind worth forty thousand pounds. However, the royal valuables came in but slowly. Two years after the proclamation was issued, a warrant was granted to certain parties to search for and seize a diamond hatband and garter, a gold wedge and cup, and a stirrup of gold, taken from the late king's closet at Whitehall. In the same year, too, it was thought necessary to appoint a commission "to examine the accounts of the so-called trustees, contractors, or treasurers, for the sale of the late king's goods; viz., the crowns, jewels, plates, pictures, etc., formerly kept in the Tower and Whitehall Jewel-Houses, but forced from the persons to whom they were intrusted, and disposed of to those who were not creditors to the late king, and who are therefore not pardoned by the Act of Oblivion, but must return the property, or pay over the money they received for it;" but nothing came of this royal commission.

In the first year of the Restoration a new set of regalia became necessary. "The Master of the Jewell-House," says Sir Edward Walker, Garter Principall King of Armes, "had order to provide two Imperiall Crownes, sett with pretious Stones, the one to be called St. Edward's Crowne, wherewith the King was to be crowned, and the other to be putt on after his

Coronation, before his Ma^ties^ retorne to Westminster Hall. Also, an Orbe of golde with a Crosse, sett with pretious Stones; a Scepter with a Crosse, sett with pretious Stones, called St. Edward's; a Scepter with a Dove, sett with pretious Stones; a long Scepter, or Staffe of gold, with a Crosse vpon the top, and a Pike at the foote of Steele, called St. Edward's Staffe; a Ring with a Ruby. A paire of golde Spurrs; a Chalice and Paten of Gold; an Ampull for the Oyle, and a Spoone; and two ingotts of golde, the one a pound, and the other a Marke, for the King's Two Offerings."

The bill of Vyner, the court goldsmith, amounted to £31,978 9*s.* 11*d.*, besides a sum of £1,200 for some borrowed stones lost during the coronation ceremony. Charles II., shortly after his accession, bought a valuable oriental ruby and a large heart-diamond of great perfection, and decorated his stirrups with three hundred and twenty diamonds. In the third year of his reign, Mary Simpson petitioned his Majesty to award her £15,595 out of the Dunkirk money, for jewels supplied to him by her father and uncle; and three years later, another jeweller presented an account for £12,179.

In the "Archæologia" (vol. xv., page 271) is a communication of the Rev. John Brand, secretary to the Society of Antiquaries (read May 17th, 1804), of "A true Inventorie and Appraisement of all the Plate now being in the Lower Jewell-House of the Tower, in the Custodie of Mr. Carew Mildmay, made and taken 13th of August, 1649;" also "A true and perfect Inventorie of all the Plate and Jewells now being in the Upper Jewell-House of the Tower, in the charge of Sir Henry Mildmay, together with an appraisem^t^ of

them made and taken the 13th, 14th, and 15th daies of August, 1649," the year in which the unfortunate Charles was martyred. The "Totall of the Lower Jewell-House" was valued at £6,496 12*s.* 4*d.* The contents of the Upper Jewel-House, including the "King's Crowne" the "Queene's Crowne," a small crown found in an iron chest, the globe, two sceptres, two coronation bracelets, etc., were valued at £6,771 0*s.* 4*d.* The estimated value of the "Regalia now in Westm^r^ Abby in an iron chest where they were formerly kept," is £612 17*s.* 8*d.*

There is also an "Inventory of several things received from some Gentlemen, in whose custody they were, and now remayning in Somerset House Closet, in Mr. Browne's charge." This includes "a quarter of blue velvett, sett with 412 small diamonds, formerly in captaine Preston's custody, and now in the Closett of Somerset House." This was valued at £160. The total value of the "several things" is estimated at £341 5s. The "Totall of the whole Duplicate amounts to £14,221 15s. 4d."

Alluding to the coronation of JAMES II., Macaulay says, that the King "ordered an estimate to be made of the cost of the state procession from the Tower to Westminster, and found it would amount to about half as much as he proposed to expend in covering his wife with trinkets. He accordingly determined to be profuse where he ought to have been frugal, and niggardly where he might pardonably have been profuse. More than a hundred thousand pounds were laid out in dressing the Queen, and the procession from the Tower was omitted."

The circlet crowns and other regal ornaments

appear to have been of unparalleled magnificence. The cost of the diamonds, pearls, and other gems with which the imperial diadem was set, amounted to £100,658 sterling, according to Evelyn, who saw the bills attested by the goldsmith and jeweller who set them. When completed, however, it was valued at £111,900.

The rest of the coronation decorations were on the same splendid scale, so that there is no wonder that the historian, describing the Queen on this occasion, should state, "The jewels she had on were reckoned at a million's worth, which made her shine like an angel."

In the days of the Queen's exile and sorrowful widowhood at Chaillot, she sometimes spoke of the glories of her coronation, and descanted with true feminine delight on the magnificence of the regalia that had been prepared for her. "My dress and royal mantle," she said to the nuns of Chaillot, "were covered with precious stones, and it took all the jewels that the goldsmiths of London could procure to decorate my crown."

In the "Inventory of the Goods and Chattels belonging to King James the Second," at the time of his death ("Archæologia," vol. 18), is appended a note, that "all our own Jewells and Chamber-Plate were brought safe out of England, as appears by a list of them now in our hands" (Queen Mary Beatrix), "whereof to the value of 159,128 livers have been sold, partly in the late King's time, and partly since, as may be seen by the dates of the respective sale of each Jewell in the following list; and that, for the relief of such distressed families and other faithfull

Subjects, who having followed the late King in his misfortunes, must inevitably have perished, *especially since the Pope's charity* has been discontinued, had not this extraordinary means of selling our owne Jewells and Plate been made use of for their support. To which may be added one large Diamond of the Prince of Wales, now the King, sold in Jan., 1698, for 4200 *liv.*, and also a pair of diamond buttons of his, sold in December, 1701, for 3,600 *liv.*" The following is "a List of Jewells sold" (omitting dates): "A large Diamond of the Prince of Wales, 4,200 livres; a Diamond, 7,000; two Pearles, 1,000; a Diamond, 7,000; two Pearles, 8,000; a Bodkin with one Diamond, 16,000; a pair of Diamond pendants, 15,000; seven Diamond attaches, 19,000; two pair of Diamond buttons, 3,600; a Diamond Girdle, Buckle, and twelve Buttons and Loops, 21,000; a pair of Diamond shoe-buckles, 3,000; two Diamond attaches, 48,000; one Coulant of a Diamond Crosse, with the middle stone of the said Crosse, 8,000. Total, 166,928 livres."

In this inventory of effects belonging to King James II. there is an entry, among "severall things belonging to the late King" (Charles II.) "in our owne closet." "One ruby ring, having a cross engraved on it, with which the late King was crowned." A curious interest is attached to this coronation ring. On the first attempt of James to escape from England, in 1688, he was detained by the fishermen of Sheerness. The King kept the diamond bodkin, which he had from the Queen, and the Coronation Ring, which for more security he put into his drawers. The captain, it appeared, was well acquainted with the

dispositions of his crew, one of whom cried out, "It is Father Petre—I know him by his lantern jaws;" a second called him an "old, hatchet-faced Jesuit;" and a third, "a cunning old rogue, he would warrant him;" for, some time after he was gone, and probably by his order, several seamen entered the King's cabin, saying they must search him and the gentleman, believing that they had not given up all their money. The King and his companions told them they were at liberty to do so, thinking that their readiness would induce them not to persist; but they were mistaken; the sailors began their search with a roughness and rudeness which proved they were accustomed to their employment. At last, one of them, feeling about the King's knee, got hold of the diamond bodkin, and cried out, with the usual oath, that he had found a prize; but the King boldly declared he was mistaken. He had, indeed, scissors, a toothpick case, and little keys in his pocket, and what was felt was undoubtedly one of these articles. The man still seemed incredulous, and rudely thrust his hand into the King's pocket; but in his haste he lost hold of the diamond bodkin, and finding the things the King mentioned, remained satisfied it was so. By this means the bodkin and the ring were preserved.'

This ring is said to have been a favourite one of the unfortunate Mary Queen of Scots, and was sent by her, previous to her death, to James I., through whom it came into the possession of Charles I., and on his execution was transmitted by Bishop Juxon to his son. It came afterwards into the hands of George IV., with other relics belonging to Cardinal York.

CHAPTER IX.

DECORATIONS.

THE wearing of jewels, and their adaptation to various articles of costume, dates from the most ancient times. I can but briefly allude to some particular objects. The armilla, or bracelet, is mentioned in Gen. xxiv. 22. It has been throughout all ages the most universal of all ornaments of the person, and was worn either on the wrist or the arm. In the Assyrian bas-reliefs at Nineveh, the kings are represented with the arms encircled by armlets and bracelets, remarkable for the beauty of their form. The clasps were formed by the heads of animals, and the centre by stars and rosettes, probably (observes Layard) inlaid with precious stones.

"The Egyptians," says Sir G. Wilkinson, "wore ARMLETS and BRACELETS frequently inlaid with jewels; some were in the shape of snakes, and others, as single rings, worn by men as well as women. In the Leyden Museum is a gold bracelet bearing the name of the third Thotmes, which was doubtless once

worn by that monarch, and without any great license of imagination we may suppose it to have been seen by Moses himself if Thotmes was the Pharaoh who oppressed the Israelites."

It is singular that in our own country, among the Anglo-Saxons, the bracelets of the male sex were more costly than those allotted to the fair; they were of gold, silver, and ivory, enriched, sometimes, with precious stones.

In the poems of Beowulf we find, respecting a Danish queen:—

> "Waltheow came forth
> The Queen of Hrothgar,
> Mindful of her descent,
> Circled with gold.
> * * * * *
> She, the queen, circled with bracelets."

During the fifteenth and sixteenth centuries bracelets were very common, and were frequently adorned with jewels. They were worn as love-tokens by both sexes. In "Cupid's Revenge," by Beaumont and Fletcher, we read:—

> "Given ear-rings we will wear
> Bracelets of our lovers' hair,
> Which they on our arms shall twist
> With our names carv'd on our wrist."

In Barnfield's "Affectionate Shepherd" (1594):—

> "I would put amber bracelets on thy wrist,
> Crownets of pearls about thy naked arms."

Robert Dudley, Earl of Leicester, presented Queen

Elizabeth with an "armlet or shackle of gold, all over fairly garnished with rubies and diamonds, having within, in the clasp, a *watch*, and outside, a fair lozenge diamond.

NECKLACES, handsome and richly ornamented, were a principal part of the dress, both of men and women, among the ancient Egyptians; and some idea of the number of jewels they wore (remarks Sir G. Wilkinson) may be formed from those borrowed by the Israelites at the time of the Exodus, and by the paintings of Thebes. They consisted of gold or of beads, of various qualities and shapes, disposed according to fancy and enriched with jewels.

Necklaces of gold thickly set with gems were worn by the Greeks and Romans of both sexes. There was a famous necklace of the most costly precious stones upon the statue of Vesta in Rome, to whose vengeance Zosimus attributes the tragic end of Serena, Stilicho's widow, who had despoiled her of it. By the command of Honorius she was strangled.

The necklace taken from the neck of the Hindoo King Jaipál, captured by Mahmud (A.D. 1001) was composed of large pearls, rubies, etc., and was valued at two hundred thousand *dinárs*, or a good deal more than a hundred thousand pounds.

Homer mentions a necklace curiously wrought of gold intertwined with amber, which Eurymachus presented to Penelope.

Chaucer, in the "Romaunt of the Rose," says of the necklace, or *chevesaile* as it was termed in French:—

"About her necke of gentle entaile,
Was set the riche chevesaile,
In which there was full great plenty
Of stones fair and clear to see."

The dress of a lady in 1485, that of Isabella Cheyne, in Blickling Church, Norfolk, shows a necklace formed of pendant jewels exceedingly massive and splendid.

In the reigns of Henry VII. and Henry VIII. the necklace frequently assumed the form of a jewelled collar, with a central pendant. Anna Boleyn wore a simple row of pearls with a large one suspended from the centre. In the reign of Elizabeth it was not uncommon to wear several necklaces, and to allow them to hang to the waist where they were looped to the girdle. A portrait of the Countess of Bedford, in the same reign, exhibits that lady in a most magnificent one of lozenge-shaped groups of jewels hanging round her shoulders, and gathered in a festoon at her breast, from whence it hangs in an elegant loop to the waist. The Earl of Leicester, in the fifteenth year of Elizabeth's reign, presented her with a rich carcanet or collar of gold, enriched with emeralds, rubies, and diamonds. Anne of Denmark, wife of James I., wears several round her neck, as well as a large band of four rows of pearls, descending like a baldrick from the right shoulder to the waist on the left side.

Mary Queen of Scots had a carbuncle appended to her necklace, valued at five hundred crowns.

Amongst the list of monies received by the Earl of Craven as executor to Prince Rupert, we find, "of

Mrs. Ellen Gwynne, for the great pearl necklace, £4,520."

The great display of these rich ornaments ceased in the next reign, but they were scarcely ever worn in greater profusion than at present.

In the Herz collection of jewellery there was a necklace formed out of splendid rubies and emeralds, of fine colour, and as large as horse-beans.

The Countess of Mount-Charles possesses a necklace and pendant of remarkable beauty, of Italian workmanship, of the sixteenth century. It is composed of gold open-worked medallions, exquisitely enamelled and jewelled, with rubies, etc., representing, in minute and beautifully executed groups of figures, events in the life of our Blessed Lord. This superb specimen of Italian cinque-cento work has been attributed to Benvenuto Cellini, and is at least as good as anything extant known to be by his hand.

CARCANETS, from the French *carcan*, a necklace set with precious stones, or strung with pearls, are frequently mentioned by our olden dramatists. In "Cynthia's Revels" we read :—

> "Give him jewels, bracelets, carcanets."

In the "City Madam" :—

> "Your carkanets
> That did adorn your neck of equal value."

It seems, however, that the word was not confined to a necklace, but applied to the jewels, or

wreaths of precious stones, like those worn about the neck, entwined in ladies' hair; thus Randolph sings :—

> "I'll clasp thy neck where should be set
> A rich and orient carcanet."

CHAINS and COLLARS of gold, probably adorned with precious stones, appear to have been as much used among the Hebrews, for ornament and official distinction, as they are among ourselves at the present day. The earliest mention of them occurs in Gen. xli. 42, where we are told that it formed a part of the investiture of Joseph in Egypt. A later instance occurs in Dan. v. 29, from which we learn that it was part of a dress of honour at Babylon. Ahasueras placed a chain round the neck of Mordecai. The ancient Persians were extremely fond of gold and jewelled ornaments, and conspicuous among the various objects was a chain.

Chains and collars were evidently favourite decorations in the fourteenth, fifteenth, and sixteenth centuries, in our own country. At the marriage of Richard II. with Isabel of France, there was, among other rich presents to the bride, a collar or chain of gold, enriched with jewels worth three thousand pounds of our money. Several kings appear to have had collars of their "livery," as they were termed, which they bestowed as marks of favour or friendship on persons of various ranks and both sexes. Richard II., in addition to his favourite device, a white hart, had a livery collar of broom-pods. Henry of Bolingbroke, on ascending the throne as Henry IV.,

retained his well-known livery collar of SS., derived from his father, John of Gaunt. Edward IV. had a collar composed of two of his badges, the sun in its splendour, and the white rose; while a third, the white lion of March, was added as a pendant. Richard III. retained the Yorkist collar, substituting for the lion pendant a boar. Of the portraits of Henry VII., the greater number represent him wearing a broad and rich collar of gold, of irregular outline, thickly studded with jewels. Henry VIII. is represented by Holbein, in the portrait at Lee Priory, wearing a rich jewel appended by a long chain. At the reception of Anne of Cleves, at Paris, we are told that the Earl of Southampton wore a chain baldrick-wise, at which hung a whistle of gold, set with rich stones of great value, the insignia of his office as Lord Admiral of England. Philip of Spain, on his marriage with Queen Mary, wore a collar of beaten gold, full of diamonds of inestimable value, at which hung the jewel of the Golden Fleece.

The Earl of Leicester presented Queen Elizabeth, in the twenty-third year of her reign, with "a chain of gold, made like a pair of beads, containing 8 long pieces, garnished with small diamonds, and fourscore and one smaller pieces, fully garnished with like diamonds, and hanging thereat a round clock, fully garnished with diamonds, and an appendage of diamonds hanging thereat." This was the third or fourth jewel with a watch presented to the Queen by Leicester.

James I. of Scotland, in the "King's Quhair," describes his first sight of Lady Jane Beaufort, who afterwards was his Queen :—

"Of her array the form if I shall write,
Towards her golden hair and rich attire,
In fretwise couchit with pearlis white
And great balas leaming as the fire,
With mony ane emeraut and fair sapphire ...

"About her necke, white as the fire amail,
A goodly chain of small orfevory,
Whereby there hung a ruby, without fail,
Like to ane heart shapen verily,
That as a spark of low, so wantonly
Seemed burning upon her white throat,
Now if there was good party, God it wot."

Gold chains were frequently bequeathed in wills, and many are described as enriched with precious stones. The portraits of our nobility and distinguished personages, for several ages, to the death of James I., gave fine samples of goldsmiths' and jewellers' work.

In former times the GARTERS of the sovereign's order of knighthood were usually enriched with jewels. This is confirmed by the will of the Lord Treasurer Dorset, made in 1607. He distributed his insignia of the Garter among several friends who were knights of the order. The collar was not jewelled, but the image of St. George at the end of it was enriched with precious stones at the pleasure of the knight. The Duke of Buccleugh possesses a "George" pendant of the seventeenth century, enamelled, and richly jewelled with rose diamonds. The Duke of Richmond and Lord de L'Isle and Dudley have also splendid badges of the same order.

Ashmole, in his "History of the Most Noble Order of the Garter," remarks: "Nor ought the collar

to be adorned or enriched with precious stones (as the George may be), such being prohibited by the law of the order."

The Garter sent to Gustavus Adolphus, King of Sweden, had the George enriched with eighty-four large fine diamonds.

Among the splendid jewels in the Castle of Rosenberg, in Denmark, are some badges of the "Armed Hand," a mailed arm in green enamel, enriched with diamonds, a decoration of great beauty, and one which Christian IV. gave only to his special favourites.

Among the jewels of King Charles I. which were sold were, "a George, containing 161 diamonds, £71 2s.; a George cut in onyx, with 41 diamonds, £37; a small George with a few diamonds, £9; a George with 5 rubies and 3 diamonds; also a George cut in a garnet."

Sir Richard Wallace has presented the Earl of Beaconsfield with the very jewels worn by Charles I. as his own badges of the Order of the Garter.

In the possession of J. Rainey, Esq., is a memorial locket of Charles I., carved in peach-stone. After the King's execution, the Knights of the Garter wore a crystal case, mounted in gold, containing a likeness of the King and the insignia of the order, carved in peach-stone. The whole ornament was in the shape of a pearl, to imitate that which the King wore in his left ear.

The only other known specimen was lately in the possession of Lady Charlotte Bathurst.

The George which King Charles had at his martyrdom was curiously engraved in an onyx, set about

with twenty-one large table diamonds in the fashion of a garter. On the reverse of the George was the picture of the Queen, set in a case of gold, and surrounded by another garter, adorned with an equal number of diamonds, as was that of Charles II., also set with diamonds.

Amongst the list of monies received by the Earl of Craven, as executor of Prince Rupert, we find, "Of his Grace the Duke of Norfolk, for a diamond George, and an onyx George and a Garter, set with rubies, £313."

POMANDERS, for holding perfumes, were often highly enriched with precious stones. They were sometimes made in the form of an orange, and contained ambergris, nutmegs, cloves, etc.

In the "Booke of Robin Conscience" (about 1600), we find—

> "I will have my pomander of most sweet smell,
> Also my chains of gold to hange about my necke."

No custom is more ancient or more universal than that of wearing EAR-RINGS. Among the Hebrews their use appears to have been confined to the women. That they were not worn by men is implied in the Book of Judges, where they are mentioned as distinctive of the Ishmaelite tribes.* Ear-rings are seen as deco-

* According to a Mohammedan legend the origin of ear-rings is thus stated: Sarah, being jealous of Hagar, declared she would not rest until her hands had been imbued in her bondmaid's blood. Then Abraham pierced Hagar's ear quickly, and drew a ring through it, so that Sarah was able to dip her hand in the blood of Hagar, without bringing the latter into danger. From that time it became a custom among women to wear ear-rings.—*Michaelis*, "*Laws of Moses.*"

rative ornaments on the Assyrian bas-reliefs. Those worn by the Egyptian ladies of high or royal rank were sometimes in the shape of an asp, set with precious stones. Three pearls, increasing downwards in size, composed the ear-pendants most admired by the queens of ancient Persia. The Rev. Mr. Rawlinson, in his "Five Great Monarchies of the Eastern World," describes a king of ancient Persia as richly adorned with gold ornaments. He had *ear-rings of gold in his ears*, often inlaid with jewels; he wore golden bracelets on his wrists, and he had a chain or collar of gold about his neck. In his girdle, which was also of gold, he carried a short sword, the sheath of which was formed of a single precious stone, perhaps of jasper, agate, or lapis-lazuli.

Golden ear-rings with precious stones set in them were found in the tomb of Cyrus, at Pasargadæ. When Hera adorns herself to captivate Jove, it is said by Homer—

> "Her zone, from which a hundred tassels hang
> She girt about her; and in three bright drops,
> Her glittering gems suspended from her ears,
> And all around her grace and beauty shone."

The ear-rings worn by the ladies of Greece and Rome were also generally of pearls, three or four to each ear, sometimes of immense value, besides others of precious stones.

The extravagance of the Greek and Roman ladies for ear-rings almost exceeds belief. Pliny says, "They seek for pearls at the bottom of the Red Sea, and search the bowels of the earth for emeralds, to orna-

ment their ears." Seneca tells us that a single pair was worth the revenue of a large estate. Ear-rings were worn by young men of high rank, not only as ornaments, but from superstition, as amulets or charms. The early Saxons had the same custom, and ear-rings are mentioned by Chaucer. The rage for these pendant decorations was chiefly in the fifteenth and sixteenth centuries. Stubbs, in his "Anatomie of Abuses," 1583, mentions the women as being so far bewitched, as "they are not ashamed to make holes in their ears, whereat they hang rings and other jewels of gold and precious stones; but this," he adds, "is not so much frequented amongst women as men."

Men also wore these effeminate ornaments in the reign of James I. The ear-rings worn hy the Incas of Peru were of enormous size and richness; they were inserted wholly into the gristle of the ear, which they distended towards the shoulder. In the East Indies they are also of immense size, frequently as large as saucers, and generally of gold and valuable jewels. An incision is made through the ear, and a filament formed of cocoa-nut leaves tightly rolled together is thrust into the opening. This filament is constantly enlarged, till it has stretched the orifice to two inches in diameter. The perfection required being then attained, the wound is allowed to heal, and the ear bears its precious and ponderous ornaments.

Some rich and beautiful ear-rings of English and Spanish work of the seventeenth and eighteenth centuries were exhibited, in 1872, at the South Kensington Museum.

BROOCHES, ring-shaped, were worn from times of

remote antiquity, and are found among Etruscan and Roman remains; also in Saxon places of burial in England. The circular fibula, or brooch, frequently enriched with costly gems, was used to fasten the cloak or mantle over the breast; the pin was affixed beneath. Some splendid examples of these ornaments may be seen in works on Saxon antiquities. The Norman brooch was more like an ornamental open circle of jewels and stones, with a central pin. The mediæval ring-brooches are interesting chiefly on account of the legends and ornaments engraved upon them, which occasionally appear to have been talismanic, but usually express the love of which such gifts were the token. Of the former kind is the beautiful brooch, set with gems, and curiously formed with two tongues, formerly in the possession of Colonel Campbell of Glen Lion, and inscribed with the names of the three Kings of the East.

Chaucer, in "Troilus and Creseida," says:—

> "A broche of gold and azure,
> In which a ruby set was like an herte,
> Creseide him gave, and stucke it on his sherte."

Chaucer describes a carpenter's wife as wearing a very large brooch:—

> "A broche she bare upon hire low colere
> As brode as is the bosse of a bokelere."

In the fifteenth and sixteenth centuries, brooches garnished with jewels were commonly worn by all persons of rank and means, and were of great value and beauty. Holbein designed several for Henry VIII., the drawings of which are still in the British Museum

The brooches were placed not only about the body but were worn in caps and hats by both sexes. Boasting of the riches of Virginia, Seagul, in the play of "Eastward Hoe!" (1605), says "that the people there stuck rubies and diamonds in their children's caps, as common as our children wear saffron-gilt broches and groats with holes in them."

In Scott's "Lord of the Isles," there is a description in six stanzas of the Brooch of Lorn :—

> "Whence the brooch of burning gold
> That clasps the chieftain's mantle fold,
> Wrought and chased with rare device,
> Studded fair with gems of price."

In the "Lay of the Last Minstrel," the wife of Watt Tinlinn, the shoemaker, is described as—

> "Stout, ruddy, and dark brow'd,
> Of silver brooch and bracelet proud."

Brooches of value were heirlooms. They were worn in the cap for various reasons, one of which was as a decoration. They were sometimes thus worn as tokens of pilgrimage, and bore the figure of the saint at whose shrine they were distributed. Among the jewels of Queen Mary are mentioned "crosses and Ihesus brouches."

BUTTONS of diamonds and other precious stones are frequently mentioned as decorations of dress by old writers, especially in the sixteenth century, when their use became general among the wealthy.

Cellini describes the button he made for the pontifical cope, the execution of which gained him great fame, and is spoken of by Vasari in high praise :—"I

had laid the diamond exactly in the centre of the work, and over it I had represented God the Father sitting in a sort of free, easy attitude, which suited admirably well with the rest of the piece, and did not in the least crowd the diamond ; His right hand was lifted up, giving His blessing. Under the diamond I had drawn three little boys, who supported it with their arms raised aloft. One of these boys, which stood in the middle, was in full, and the other two in half, relievo. Round it was a number of figures of boys, placed among other glittering jewels. The remainder of God the Father was covered with a cloak, which wantoned in the wind, from whence issued several figures of boys, with other striking ornaments most beautiful to behold. This work was made of a white stucco, upon a black stone."

The Pope was so delighted with this work of art that he exclaimed, "Benvenuto, had you been my very self, you could not have designed this with greater propriety."

GLOVES do not appear to have been worn by either sex before the eleventh century. Jewelled gloves formed part of the regal habit of the Norman monarchs. In the effigy of Henry II. at Fontevraud jewels are represented in the centre of the gloves ; also on the statue of Richard I. in the same abbey, and on the effigy of King John at Worcester. That gloves were worn by the higher classes in the reign of Henry I. we find from the Bishop of Durham's escape from the Tower, as, "having forgotten his gloves, he rubbed the skin off his hands to the bone in sliding down the rope from his window." In the reign of

Henry II., gloves—some short, some reaching to the elbows—enriched with jewellery and embroidery, were worn generally by the nobility. On opening the tomb of Edward I. in Westminster Abbey in 1774, the ornaments belonging to the backs of the gloves were found lying near the hands. Queen Elizabeth gave George Clifford, Earl of Cumberland, her glove, which he had encircled with diamonds, and bore it afterwards in tilts, in front of his high-crowned hat.

In the Book of the Royal Wardrobe of Scotland (1579), among other articles of jewellery, is mentioned a hawk-glove set with twelve rubies, seven garnets, fifty-two great pearls, and the rest set over with small pearls. Queen Mary of Scotland's ordinary gloves were of the gauntlet form, and embroidered with gold, silver, coloured silks, and small pearls.

Pearl-embroidered *slippers* are mentioned as worn by ladies, in Massinger's play of "The Guardian" (1632).

CHAPLETS OR THE HEAD were sometimes decorated with jewels; thus, in the "Lay of Sir Launval":—

> "Their heads were dight well with all
> Everych had on a jolyf coronal,
> With sixty gemmes and mo."

Barclay, in the "Ship of Fooles" (commencement of the sixteenth century), describes Pleasure as singing:—

> "All my vertùe is of golde pure,
> My gay chaplét with stonès set."

HATS were ornamented with jewels on the bands.

Henry VIII., in 1514, received among other gifts from the Pope a hat or cap of purple velvet with two jewelled rosettes. This monarch is represented in an old picture, at the time of his interview with Francis I., with a hat of black velvet, having a white feather turning over the brim, and beneath it a broad band of rubies, emeralds, and diamonds, intermixed with a profusion of pearls.

Crispin de Passé's portrait of James I. exhibits him wearing a jewelled hat of very costly and elaborate character. Single pearls were also frequently hung at the side where the brims were turned up, or groups of precious stones, set in gold, like a modern brooch, were placed in the centre of the hat, or else confined to the stems of its group of feathers.

In the comedy of "Patient Grissell" (1603) one of the characters says, "Sir Owen and myself encountering, I veiled my upper garment, and enriching my head again with a finer velvet cap, which I then wore with a band to it of orient pearl and gold, and a foolish sprig of some nine or ten pounds price or so, we grew to an importance."

Lady Fanshawe, in her "Memoirs," gives a description of the costume of a gentleman at this period (1610); in which a black beaver hat is mentioned, buttoned on the left side with a jewel of twelve hundred pounds value. A rich upright curious gold chain made at the Indies, at which hung the king, his master's picture, richly set with diamonds and cost three hundred pounds. On his fingers he wore two rich rings.

In a curious letter in the British Museum from

James I. to his son and favourite Buckingham, when at Madrid in 1623, there is an allusion to the fashion of wearing jewels in the hat. "I send you for youre wearing the Three Brethren that ye know full well but newlie sett, and the Mirroure of France, the fellowe of the Portugall dyament, quiche I wolde wishe you to weare alone in your hatte, with a little blackke feather." To Buckingham, "As for thee my sweete Gosseppe, I sende thee a faire table diamonde, quiche I wolde once have gevin thee before, if thow wolde have taken it, and I have hung a faire peare pearle to it for wearing on thy hatte or quhair thow plaisis; and if my Babie will spaire the two long diamonts in forme of an anker, with the pendant dyamont, it were fit for an Admirall to weare, and he hath enowgh better jewells for his Mistresse. . . . If my Babie will not spare the Anker from his Mistresse, he may well lende thee his rownde broache to weare, and yett he shall have jewells to weare in his hatte for three great dayes."

An ornament attached to the hat in former times was the brooch, which was sometimes highly enriched, and of great value. In a note to Shakspeare by Steevens, he says, "a brooch was a cluster of gems affixed to a pin, and anciently worn in the hats of people of distinction," etc.

In Ben Jonson's "Poetaster," "Honour's a good broach to wear in a man's hat at all times." So "Timon of Athens," Act iii., "He gave me a jewel the other day, and now he has beat it out of my hat."

Sir Walter Scott, in the "Lay of the Last Min-

strel," describing the attire of King James before the battle of Flodden, says:—

"His bonnet all of crimson fair
Was buttoned with a ruby rare."

SHOES, richly ornamented and decorated with jewels, were among the prodigal displays of the ancient Romans. Virgil alludes to light boots, garnished with gold and amber:—

"Tum leves ocreas electro auroque recocto."

The shoes of Anglo-Saxon princes or high ecclesiastical dignitaries are generally represented of gold, ornamented. Edward III. wore shoes profusely embroidered with precious stones.

The Duke de Valentinois, son of Pope Alexander VI., visited, in 1498, Louis XII. of France. Brantome informs us that the duke's robe of red satin and cloth of gold was embroidered with splendid jewels and enormous pearls. His cap had double rows of five or six rubies, as big as a large bean, which threw out a great light. On the borders of his scarf there were quantities of precious stones, and he was covered with them even to his *boots*, which were larded with gold cords and embroidered with pearls.

The shoes of Charlemagne, preserved in the Imperial Treasury of Vienna, are richly ornamented, and studded with pearls and precious stones.

Shoe-roses, or bunches of ribbons, were very fashionable in the court of Elizabeth, and were sometimes enriched with costly jewels. Massinger, in his "City Madam," says:—

"Rich pantouffles in ostentation shows,
And roses worth a family."

Nothing could surpass the sumptuous attire of Cardinal Wolsey—"his very shoes," says Roy, being

"Of gold and stones precious,
Costing many a thousand pounds."

GIRDLES were, in former times, of great richness. The figure of Queen Clotilde, consort of King Clovis, represented on the door of the church of St. Germain des Près, wears a girdle, ornamented with jewels, and a long cord hangs from it, and a broad band encircles the waist, with precious stones. The "Girdle of Richesse," in Chaucer's translation of the "Romance of the Rose," is described as having a buckle of precious stones. He has other allusions to them. In the effigy of Henry IV. at Canterbury Cathedral, the king's royal mantle is fastened across the breast by a broad band richly jewelled. The author of the "Romance of Garin" describes his hero with a girdle of fine gold, enriched with precious stones.

It is said that the poetical name for a BELT, or GIRDLE, was taken from Baldrick, Chancellor of William the Conqueror, and who is supposed to have worn one of uncommon magnificence.

"Athwart his breast, a baldrick brave he ware,
That shined like twinkling stars with stones most precious, rare."

Pope says:—

"A radiant baldrick, o'er his shoulders tied,
Sustain'd the sword that glitter'd at his side."

During the reigns of Henry VII. and Henry VIII.

very beautiful examples of ladies' girdles occur. They sometimes took the form of chains, particularly in the time of Mary and Elizabeth, and had large pendants at the ends. They appear to have been frequently entirely composed of limbs of metal, gold or silver, with flowers, engraved cameos, or groups of precious stones intermixed.

The STOMACHER, jewelled, was worn by men and women from the reign of Edward IV. to Henry VIII., inclusive. Hall mentions one worn by the latter sovereign, embroidered with diamonds, rubies, great pearls, and other rich stones. The gown or jacket was worn over it. Ladies' stomachers, also, were often richly jewelled, particularly in the reign of Elizabeth. Jewellery again came into fashion at the Restoration, and from that period until 1790 the stomacher was a conspicuous portion of female dress.

SHOULDER-KNOTS were bunches of ribbon or lace, first worn in the time of Charles II. They were frequently enriched with precious stones. Anne of Austria presented the Duke of Buckingham, while at the French court, with one having twelve diamond pendants attached to it.

FANS were in great favour at the court of Elizabeth; they were made of feathers, and the handles were frequently inlaid with precious stones. In 1574, Robert Dudley, Earl of Leicester, gave the queen a fan of white feathers, set in a handle of gold, enriched on both sides with diamonds and rubies, and on each side a white bear (his cognizance) and two pearls hanging; also a lion rampant with a white muzzled bear at his feet. A delicate allusion to his loyalty

and devotion. In 1595, at an entertainment given to the pleasure-loving queen at Kew, by one of her great crown officers, "at her first lighting she received a fine fan with the handle garnished with diamonds." At another time Sir Francis Drake presented her with "a fan of feathers, white and red, enamelled with a half-moon of mother-of-pearl, within which was another half-moon, garnished with sparks of diamonds, and a few seed-pearls on the one side, having her majesty's picture within it, and, on the reverse, a device with a crown over it."

The most valuable collection of modern fans was that of the ex-empress of the French, Eugenie, which was offered for sale a few years since by Mr. Harry Emanuel. Among these was one that had belonged to Marie Antoinette; the gold stick is encrusted with enamel, pearls, rubies, and bouquets of diamonds, the whole being of pierced ivory in imitation of lace, with a Dutch landscape on each side of the mount. This fan is ornamented with the imperial eagle in diamonds.

The practice of carrying *fans* in official processions, as insignia of honour and power in China, is of great antiquity, and in early ages the custom was not confined to that country. On the monuments of ancient Egypt are to be found representations of fans carried on the tops of long poles, just as to-day in China, before the mighty of the land.

RINGS are mentioned in connection with signets in the Holy Scriptures, and date, therefore, from the most remote times. The Egyptians had various representations engraved on their rings, the most

common of which was the scarabœus, or beetle, the symbol of the world. Etruscan rings were frequently of rare beauty, and of great value. The Greeks and Romans were remarkable for their fondness for rings, which were worn in profusion, enriched with precious stones, and engraved with exquisite taste. Rings were in common use among the Anglo-Saxons, those of King Ethelwulf, the father of Alfred the Great, and his daughter Æthelswith in the British Museum, are fine specimens of the goldsmith's art at this period. It was in the Middle Ages, however, that the manufacture of rings attained the highest perfection in our country. Superstitious virtues were ascribed to rings from very early periods, and still prevail with some vitality in Eastern countries, and, in many cases, throughout Europe. They have been, and are still, used in religious and secular investiture, betrothments and weddings, for posies and mottoes, as memorials of the dead, and no article of decoration has been so extensively and prodigally used in most ages and countries.

Female HEAD-DRESSES, jewelled, were much wornformerly. In the old tapestry of the time of Henry VIII., some details are given of the ornaments, as jewels, drops, and spangles. A peculiar fashion of the head-dress, the *frontlet*, was sometimes very costly. The cap (as well as the lappets) was frequently very highly enriched with jewels, and generally formed into net-work, from whence it derived the word caul. Holinshed describes the procession of Queen Mary in 1553, and says that "she had on her head a *Kall* of cloth of *tinsell* beeset with pearle and stone, and

above the same upon her head a round circle of gold beeset so richly with pretious stones that the value thereof was inestimable; the same Kall and circle being so massive and ponderous that she was faine to bear up her head with her hand." The head-dresses of Queen Elizabeth were richly ornamented, especially with pearls.

In James I.'s letter to his son in Spain, among other jewels sent for the Infanta, is a "head dressing of two and twenty great peare pearles; and ye shall give her three goodlie peare pendant dyamonts, qwhair of the biggest to be worne at a needle on the middeth of her forehead, and one in everie eare."

During the seventh century much talent was exhibited by the Anglo-Saxon females in the art of EMBROIDERY. Women of the highest rank excelled in it. Spinning was so common an employment, even among women of royal blood, that the will of King Alfred terms his family, who were of the female sex, "the spindle side," from which the modern term, *spinster*, is derived.

In these early times there were abundance of goldsmiths and jewellers to assist the fair workwomen in enriching their work. Bede says that they were skilled in collecting "remarkable and precious stones, to be placed among the gold and silver, which were mostly of a ruddy or aërial colour." Of the Anglo-Danish period, we learn that the Danes were effeminately gay in their dress. The coronation mantle of Harold Harefoot, given to the Abbey of Croyland, was of silk, embroidered with flowers of gold.

The vestment which Canute presented to the same

abbey was of silk, embroidered with golden eagles, and the rich pall which he ordered to be laid over the body of Edmund Ironside was embroidered with the "likeness of golden apples, and ornamented with pearls."

Edward the Confessor is described as wearing a mantle or cloak of velvet, embroidered in gold, ornamented with precious stones, and lined with ermine. It was fastened by a velvet band, covered with jewels.

In the old romances are frequent allusions to JEWELLED ROBES. In "Amadis of Gaul," the robe of Grasinda, when preparing to receive Oriana, was adorned with roses of gold, bordered with pearls and precious stones of exceeding value. In "Emare," a rich King of Sicily brings as a present a wonderful cloth or tapestry:—

"Wyth that cloth rychly dyght,
Fulle of stones their hyt was pyght,
As thykke as hyt myght be,
Off topaze and rubyes,
And other stones of myche prys,
That semely wer to se."

The loves of Ydoyne and Amadis were pourtrayed with—

"Trewe-love flour
Of stones bryght of hewe,
With carbunkulle and safere,
Kassydonys and onyx so clere,
Set in golde newe.
Deamondes and rubyes,
And othur stones of mychelle pryse."

Chaucer, in the "Knight's Tale," describes the

King of Thrace as having a short mantle, "bretful of rubies red, as fire sparkling."

EMBROIDERED TRAPPINGS FOR HORSES, such as are described by Ezekiel (xxvii. 20), as the precious clothes for chariots, coming from Dedan, cover the backs of the horses in Assyrian bas-reliefs from Nineveh. The harness trappings of the horses are remarkable for their richness and elegance. "The bits of the horses" (observes Layard), "as well as the metal used in the harness, may have been of gold and other precious materials, like those of the ancient Persians."

Henry the Lion, Duke of Saxony and Bavaria, who went on a pilgrimage to the Holy Land in 1172, returned with an enormous amount of riches, especially in jewels. While at Ayarat, the Turkish Sultan of Iconium, Kilidge Arslan II., presented him with magnificent gifts; among them thirty beautiful chargers, whose bits were of silver, their saddles of ivory, and their trappings of velvet, inwrought with gold and gems.

SADDLES AND BRIDLES were sometimes decorated with precious stones in the Anglo-Saxon times. Chaucer, in "Patient Grissel," says:—

> "The brydel is into the toure yborne,
> And kept among his jewels."

In Gower's "Confessio Amantis," Rosiphele, a beautiful princess, sees a vision of ladies:—

> "And everichone ride on side
> The sadels were of such a pride,
> So riche sighe she never none,
> With perles and golde so wel begone."

The princess sees a fair lady with her bridle richly studded with gems and gold.

Chaucer, in the "Knight's Tale," describes the King of Inde, "the grete Emetrius, riding as the god of armes, Mars":—

> "His cote-armure was of a cloth of Tars,
> Couched with perles, white, and round, and grete.
> His *sadel* was of brent gold new ybete;
> A mantelet upon his shouldres hanging
> Bret-ful of rubies red, as fire sparkling."

In "Sir Launval's Romance," a lady's saddle is described of great richness, having in the saddle-bow two jewels of India, very beautiful to be seen, in consequence of the great art with which they were wrought. On the visit of the Duke of Valentinois, son of Pope Alexander VI., to Louis XII. of France, in 1498, Brantome mentions that his horse was loaded with gold leaves and embroidery of goldsmiths' work, with pearls and jewels thickly strewn.

Tavernier, in his "Travels," says:—"Le Roy (de Perse) donna audience dans la grande sale du Palais à l'Ambassadeur des Urbeks ou des Tartares. Tous les grands Seigneurs et Officiers de la Couronne se trouverent dans la premiere Cour, où l'Ambassadeur devoit passer, et il y avait neuf chevaux de parade dont les harnois estoient très-riches et tous differents. Il y en avoit deux tous couverts de diamons, deux autres de rubis, deux autres d'emeraudes, deux autres de turquoises, et un autre tout brodé de belles perles."

So extravagant, in the Middle Ages, was the decoration of the trappings of female horsemanship, that Frederick, King of Sicily, restrained it by a

sumptuary law, by which no woman, even of the highest rank, should presume to use a saddle-cloth in which were gold, silver, or pearls, etc.

Henry VIII. gave his nephew, Charles V., a foot-cloth of gold tissue for his horse, bordered with precious stones.

" A portrait of Mary Queen of Scots, in the possession of the Baroness Braye, represents her palfrey as trapped with purple velvet, and cut out in lattice shells, on which are worked a net of pearl beads. The bridle and head-gear are richly jewelled, and ornamented with pearls and bands of ribbon.

Sir John Bowring, in his account of Siam, describes the State horses of the king as being adorned, some with pearls, others with diamonds, others with emeralds and rubies, and the reins were thick cords of gold, of exquisite workmanship. This was in 1718, when an embassy was sent by Philip V. of Spain to the King of Siam.

An account of the jewel-decorated carriage of a Burmese sovereign, captured by the English in 1825 at Tavoy, a seaport in the Burmese Empire, and illustrations of this wonderful object are given in Hone's "Every-day Book" (vol. 1). It is said to have occupied three years in building, at an expense of £3,125. The jewels which decorated it were valued at £12,500. On the forepart of the frame of the carriage, mounted on a silver pedestal, was the *Tee*-bearer, a small carved image with a lofty gold wand in his hands, surmounted with a small *Tee*, the emblem of sovereignty. The figure was richly dressed in green velvet, the front laced with diamonds, with a triple

belt round the body, of blue sapphires, emeralds, and diamonds; his leggings were also embroidered with sapphires. In front of his cap was a rich cluster of white sapphires, with a double star of rubies and emeralds; it was also thickly studded with carbuncles. The pagoda roof of the carriage was bordered with amethysts, emeralds, diamonds, garnets, hyacinths, rubies, and other precious stones. The seat or throne of the carriage was covered with jewels, the central belt being particularly rich in oriental stones of rare value. At each end of the throne was the figure of a mythological lion, the feet and teeth of which were of pearl, and the bodies covered with sapphires, hyacinths, emeralds, diamonds, rubies, etc.

In our own times we have the gorgeous splendour of the East shown, amongst other things, in the horse-trappings of the Shah of Persia, who, on his late visit to England, astonished the beholders with the profusion of precious stones with which the saddle of his charger was covered.

The same rich display in the decoration of their horses and elephants, was shown by the Indian princes on the visit of the Prince of Wales.

The knights of old, proud of their spurs, were not content with steel ones. Brass and silver were pressed into service, and spurs were chased, gilt, decorated with jewels, and adorned with mottoes.

Æneas Sylvius (afterwards Pius II.), in the fifteenth century, writes with great admiration of the wealth of the German cities, although even then their splendour began to decline:—"What shall I say of the neck-chains of the men, and *the bridles of the horses*, which

are made of the purest gold; and of the spears and scabbards, which are covered with jewels?"

Our "Merry Monarch," Charles II., decorated his stirrups with three hundred and twenty diamonds.

The Scriptural allusions to precious stones are numerous, and the value and importance are seen in their application to sacred purposes; as, for instance, the adornment of the breastplate of the high-priest, etc. In Exodus we read of the jewels of silver and gold borrowed by the Israelites from the Egyptians. In the twenty-eighth chapter of Job we find mention of silver, gold, iron, brass (copper), sapphires, onyxes, topazes, rubies, pearls, coral, and crystal, which imply a knowledge of the art of mining and the practice of navigation. The mineral and metallic substances are described as lying "concealed in the dark caverns of the earth, where light and darkness meet, where the lion's foot hath not trod, nor the piercing eye of the vulture hath reached"; as being extracted thence by persevering labour and skill, ardent in the pursuit of wealth. There is no difficulty in this description respecting the particular minerals and metals and the precious stone called the sapphire. But the exact signification of the Hebrew words render coral, crystal, onyx, ruby, topaz, and pearl, still much contested among the learned. The plural word *peninim*, there rendered "pearls," refers, according to Bruce, to that species called the red pearl, the *pinnæ* of the Greeks, and mentioned by Strabo Ælian, Theophrastus, and Pliny. Bruce also says that our translators have also erred in translating *peninim* by "rubies," in the end of

the eighteenth verse, as the word always signifies "pearls."

The navy of Hiram (the Tyrian monarch) that brought gold from Ophir to King Solomon, conveyed also precious stones from the same place. Jewels were also purchased from the merchants of Sheba, or Sabæa, and Rumah, or Regma, countries in the south part of Arabia. The prophet Ezekiel, in his lamentations for Tyre, exclaims, "The merchants of Sheba and Raamah occupied in thy fairs, with chief of all spices, and with all precious stones and gold."

Jewels were among the principal objects introduced into Egypt from Arabia and India. The mines of their own desert did, indeed, supply emeralds, and these were worked as early, at least, as the reign of Amunoth III., or 1425 years B.C., but many other stones must have come from India.

In ancient Egypt, when a case was brought up for trial, it was customary for the archjudge to put a gold chain round his neck, to which was attached a jewelled figure of *Thmei*, or truth. Jewels and gold were amongst the ornaments of the rich, consisting of ear-rings, armlets, bracelets, anklets, finger-rings, chains, plates for wearing on the breast, etc. Of such *bijoutérie* there are a considerable number of specimens in the British Museum, as there are also examples from Kouyunjik (Nineveh), of about 700 years B.C.; with necklaces and ear-rings from Babylon, of somewhat later date. A bracelet is inscribed with the name of Namrut (Nimrod), dating 500 years B.C.

The Egyptian and Assyrian jewellers were very expert. They could cut the hardest stones by some

method unknown to us, and engrave and polish them.

In the days of Solomon, Palmyra the Superb, which owed its splendour to the opulence and public spirit of its merchants, was the emporium for gems and gold and luxuries of every kind.

The chief fame and historical interest of this city of the desert, are derived from the genius and heroism of Zenobia, whose dominions extended from the Euphrates to the Mediterranean, but who fixed her residence at Palmyra in the third century. Her wealth was enormous, and in imitation of the Egyptian queen Cleopatra, she affected great splendour in her style of living and attire, and drank her wine out of cups of gold, richly carved and adorned with gems. She was conquered and taken prisoner by the Emperor Aurelian, and the Queen of the East was conducted in triumph through Rome with all the costly spoils taken from her, as an Egyptian queen, Arsinoe, once before had appeared in the triumphal procession of the dictator Cæsar. Zenobia walked in the procession before her own sumptuous chariot, attired in her diadem and royal robes blazing with jewels, her eyes fixed on the ground, and her delicate form drooping under the weight of her golden fetters, which were so heavy that two slaves were obliged to assist in supporting them on either side.

The precious stones of the ancient Persians were profusely employed in decoration. Over the royal bed of the kings was the golden vine, the work of Theodore of Samos, where the grapes were imitated by means of jewels, each of enormous value. At the

interment of the royal rulers, were placed inside the tomb, together with the gold coffin, a number of objects, designed apparently for the king's use in the other world, such as rich cloaks and tunics, purple robes, collars of gold, ear-rings set with gems, etc. The sheaths and handles of the swords and daggers of the Persian nobles were generally of gold, and sometimes studded with gems. Among these the pearl held the first place. The person of an ancient King of Persia was adorned with golden ornaments. He had ear-rings of gold in his ears, often inlaid with jewels, he wore golden bracelets on his wrists, and he had a chain or collar of gold about his neck. In his girdle, which was also of gold, he carried a short sword, the sheath of which was formed of a single precious stone.*

* "The gems" (remarks the Rev. Mr. Rawlinson in his "Five Great Monarchies of the Ancient Eastern World") "furnished by the various provinces of the Persian empire are too numerous for mention. A principal place must, one would think, have been occupied by the turquoise, the gem *par excellence* of modern Persia, although, strange to say, there is no mention of it among the literary remains of antiquity. This lovely stone is produced largely by the mines at Nishapur, in the Elburz, and is furnished also, in less abundance and less beauty, by a mine in Kerman, and another near Khojend. It is noticed by an Arabian writer as early as the twelfth century of our era. Among the gems of most value which the empire certainly produced were the emerald, green-ruby, red-ruby, opal, sapphire, amethyst, carbuncle, jasper, lapis-lazuli, sard, agate, and the topaz. Emeralds were found in Egypt, Media, and Cyprus; green rubies in Bactria: common, or red rubies, in Caria; opals in Egypt, Cyprus, and Asia Minor; sapphires in Cyprus, and in Egypt, Galatia, and Armenia; car-

Seldom are toys and jewels mentioned by Homer, but with this additional circumstance, that they were either of Sidonian workmanship, or imported in a Phœnician ship. This exactly harmonizes with what is mentioned in Holy Writ respecting the superior skill of the Phœnicians in commerce and manufactures.

Precious stones and pearls were imported to Rome from Babylonia, and the Persian and Arabian Gulfs. Although the ancients were but imperfectly acquainted with the art of cutting diamonds, still that natural production held the highest rank among gems. The Indian diamonds came, probably, from Sumbhulpoor, in Orissa. Next in value was the

buncles in Caria; jaspers in Cyprus, Asia Minor, and Persia Proper; the lapis-lazuli in Cyprus, Egypt, and Media; the sard in Babylonia; the agate in Carmania, Susiana, and Armenia; and the topaz, or chrisoprase, in Upper Egypt

"The tales which are told of enormous emeralds are undoubtedly fictions, the materials which passed for that precious substance being really, in these cases, either green jasper, or (more probably) glass. Herodotus speaks of an emerald pillar in the temple of Hercules at Tyre, so, too, Theophrastus and Pliny. The former of these two writers tells us further of an emerald presented to a King of Egypt by a King of Babylon, which was four cubits long, and three broad, and of an obelisk made of four emeralds, each of which was forty cubits in length.

"Lapis-lazuli and agate seem to have existed in the empire in huge masses, whole cliffs of the former overhung the river Kashkar, in Kaferistan; and the myrrhine vases of antiquity, which were (it is probable) of agate, and came mainly from Carmania, seem to have been of great size."

emerald. Nero used one as an eye-glass for short sight. But though very large and splendid diamonds brought high prices at Rome, it is questionable whether they held the same rank as pearls. We have many instances of the exorbitant prices of pearls, but none, so far as is known, of diamonds. Pliny, it is true, in his last book of Natural History, says that the diamond holds the highest value among gems. But in his ninth book he gives the preference to the pearl. It is difficult to reconcile these two passages, yet he says, in his nineteenth book, that the asbestos, or incombustible cloth, equals in price the choicest pearls, where he is speaking of the exorbitant price of that species of cloth, which seems to imply that among gems, the pearl brought the best price. It is clear that they were in higher repute than diamonds, for they were eagerly purchased by persons of every rank, and worn on every part of the dress; and such is the difference both in size and value among pearls, that while such as were large and of superior lustre adorned the great and the wealthy, such as were smaller and of inferior lustre gratified the vanity of those in more humble circumstances. Servilia, the mother of the famous Brutus, received from Julius Cæsar a pearl, as a present, which cost the donor £50,000. The famous pearls of Cleopatra, worn as ear-rings, were in value £161,457.

Precious stones, it is true, as well as pearls, were found not only in India, but in many other regions, and all were ransacked to gratify the vanity of the luxurious and ostentatious Romans. Though Pliny makes the excellence of pearls to consist in their

whiteness, yet it is well known that those of a *yellow* hue are most esteemed in India at the present time, as the peninim, or *red* pearls, were in the days of Solomon.

Pliny says, "I have seen Lollia Paulina (once the wife of the Emperor Caligula), though it was on no great occasion, nor she in her full dress of ceremony, but at an ordinary wedding dinner—I have seen her entirely covered with emeralds and pearls strung alternately, glittering all over her head, hair, bandeau, necklaces and fingers, the value of all which put together amounted to the sum of forty millions of sesterces (£400,000), a value she was ready to attest by producing the receipts. Nor were these jewels the presents of a prodigal emperor; they were regular family heir-looms, that is to say, bought with the plunder of provinces. This was the end gained by his peculations—this the object for which Lollius made himself infamous all over the East, by taking bribes from its princes, and, at last, poisoned himself, when C. Cæsar, the adopted son of Augustus, formally renounced his friendship. All for this end, that his granddaughter might show herself off by lamplight bedizened to the value of forty millions of sesterces."

At the beginning of the third century, the extravagant luxury of the Romans was at its culminating point. An example was set by the monster Elagabalus, who styled himself "a priest of the sun." His apparel was costly in the extreme. He never wore a garment twice; his shoes were decorated with pearls and diamonds; his bed was covered with gold and

purple, decorated with costly jewels. The path on which he walked was strewed with gold and silver powder, and all the vessels in his palace were of gold.

The splendour of the sun-worship at Emesa, under the name of the voluptuous emperor, was almost incredible; the black-stone, which it was believed had fallen from heaven on the site of the temple, set in precious gems, was placed on a chariot drawn by six milk-white horses richly caparisoned. The emperor presided in his sacerdotal robes of silk and gold, after the loose flowing fashions of the Medes and Phœnicians, and crowned with a lofty tiara.

As an instance of the riches of Gaul at the commencement of the fifth century, we read in Gibbon that, in 412, Adolphus, the brother-in-law of Alaric the Goth, succeeded the latter on the throne of the Visigoths, and married Placidia, the daughter of Theodosius. The marriage was consummated before the Goths left Italy. The bride, attired and adorned like a Roman empress, was placed on a throne of state, and the King of the Goths, who assumed on that occasion the Roman habit, contented himself with a less honourable seat at her side. The nuptial gift which, according to the custom of his nation, was offered to Placidia, consisted of the rare and beautiful spoils of her country. Fifty beautiful youths in silken robes carried a basin in each hand, one being filled with pieces of gold, and the other with precious stones of inestimable value.

Many curious and costly ornaments of pure gold,

enriched with jewels, were found in the palace of Narbonne, in Gaul, when it was pillaged in the sixth century by the Franks. There was the famous great dish for the service of the table, of massy gold, weighing five hundred pounds, and of far superior value from the precious stones, the exquisite workmanship, and the tradition that it had been presented by Ætius, the patrician, to Torismond, King of the Goths. One of the successors of Torismond, Sisenand, purchased the aid of the French monarch by the promise of this magnificent dish. When he was seated on the throne of Spain, A.D. 631, he delivered it with reluctance to the ambassadors of Dagobert, despoiled them of it on the road, stipulated, after a long negotiation, the inadequate ransom of two hundred thousand pieces of gold, and preserved the *missorium* as the pride of the Gothic treasury. These pieces of gold were devoted by Dagobert to the foundation of the church of St. Denis.

When the Gothic treasury, after the conquest of Spain, was plundered by the Arabs, they admired another object still more remarkable—a table of considerable size, of one single piece of solid emerald, enriched with three rows of fine pearls, supported by three hundred and sixty-five feet of gems and massy gold, and estimated at the price of five hundred thousand pieces of gold. It was called the table of Solomon by the Orientals, who ascribed to that king every ancient work of knowledge and magnificence. It is believed that the stupendous pieces of what was called "emerald"—the statues and columns which antiquity has placed in Egypt, at Gades, and Con-

stantinople—were, in reality, artificial compositions of coloured glass. The famous "emerald" dish at Genoa is supposed to countenance the supposition.

In regard to the Gothic treasures mentioned, the greater part were the fruits of war and rapine, the spoils of the empire, and, perhaps, of Rome.

The Anglo-Saxons appear to have been well acquainted with precious stones. In the MSS. Tib. A. 3 (British Museum) twelve sorts of them are thus described as mentioned in the Apocalypse :—"The first gemkind is black and green, which are both mingled together, and this is called giaspis; the other is saphyrus, this is like the sun, and in it appear like golden stars; the third is calcedonius, this is like a burning candle; smaragdus is very green; sardonyx is like blood; onichinus is brown and yellow; sardius is like clear blood; barillus is like water; crisoprassus is like a green leek, and green stars seem to shine from it; topazius is like gold; and carbunculus is like burning fire."

The crowns of the Anglo-Saxon kings are described by the contemporary biographer of Dunstan, as made of gold and silver, and set with various gems. Their gold rings contained precious stones, and even their garments, saddles and bridles were sometimes jewelled. Among other ornaments mentioned in Anglo-Saxon documents we read of a golden fly beautifully adorned with gems. Golden head-bands, half-circles of gold, neck-bands, and bracelets, are described in wills and inventories. Amongst other female ornaments, we find earrings,

golden vermiculated necklaces ornamented with precious stones.

Of Wilfrid, Bishop of York (died 709), it is said that he ordered the four Evangelists to be written of purest gold, on purple-coloured parchments, for the benefit of his soul, and he had a case made for them of gold adorned with precious stones.

Asser tells us that King Alfred sent rich presents to the inhabitants of the Indian peninsula, and received from them jewels of considerable value. The famous gold enamelled jewel of that monarch, in the Ashmolean Museum, is a fine example of the goldsmith's art at this period (871 to 901 A.D.). It was discovered in 1693 near Athelney Abbey, in a part of Somersetshire which had often been visited by Alfred, and to which he had retreated when worsted by the Danes in 878. It is formed of gold elaborately wrought in a peculiar kind of filagree, mixed with engraved and chased work. The legend round the edge of the jewel, "+Aelfred mee heht gevvrcau" (Aelfred ordered me to be wrought), is cut in bold characters, the intervening spaces being pierced, so that the crystal within is seen. The face is formed of a piece of rock-crystal, four-tenths of an inch in thickness, under which is placed the singular enamelled subject of which no satisfactory solution is given. It has been supposed to be a representation of the Saviour, St. Neot, St. Cuthbert, or Alfred himself. The workmanship is very curious; the design was first traced out in filagree attached to a face of the plate of gold, the intervening spaces were then filled up with vitreous pastes of different colours, so that at first sight

the work appears to resemble a mosaic, but there is little doubt that the colours were fixed upon the plates by fusion. The ground is of a rich blue, coloured, probably, by means of cobalt; the face and arms are white, slightly shaded; the portions which are represented in a woodcut as shaded diagonally, are of a pale translucent green, and those which are hatched with perpendicular lines are of a reddish brown, the vitreous pastes in this instance are semi-transparent, and of a crystalline crackly appearance, resembling some specimens of quartz.

A convex brooch of gold filagree, set with pearls, and a central enamelled ornament, precisely similar to Alfred's jewel in the mode of execution, was found in 1840 about nine feet beneath the surface of the ground in Thames Street, London.

In 926, Hugh-le-Grand sent a splendid legation to Athelstan with the request for the hand of his daughter, Eadhilda. They bore such treasures as England had not yet seen—the precious onyx vase, embossed by Grecian art, exciting the marvel of the beholders, who declared that the corn seemed waving, the tendrils growing, the figures instinct with life; brilliant gems among which the emerald shone resplendent, etc.

King Athelstan, we are told, had received from his grandfather, King Alfred, amongst other rich presents, when a boy, a belt, studded with diamonds, and a Saxon sword in a rich golden scabbard.

William of Malmesbury relates of the rich ornaments belonging to royalty, displayed in the ceremonies of the Saxon court, that the eyes of the ladies

rested with pleasure upon the splendid jewels, especially on the emeralds, the greenness of which, when reflected upon by the sun, illumined the countenances of the bystanders with agreeable light.

The *fibulæ*, or brooches, of Anglo-Saxon work which have been discovered in graves, etc., are remarkable for their excellence and beauty. A splendid specimen of these ornaments was found in 1771, near the neck of a female skeleton in a grave on Kingston Down. The shell of this brooch is entirely of gold. The upper surface is divided into seven compartments, subdivided into cells of various forms. Those of the first and fifth are semicircles, with a peculiar graduated figure, somewhat resembling the steps, or base, of a cross, which also occurs in all the compartments, and in four circles, placed cross-wise with triangles. The cells within this step-like figure and the triangular are filled with turquoises, the remaining cells of the various compartments with garnets, laid upon gold-foil, except the sixth, which forms an umbo, and bosses in the circle, which are composed apparently of mother-of-pearl.

The arts of cutting and setting precious stones in crowns, rings, and other ornaments, were well known in Britain during the Norman period, for it does not seem probable that all the jewels (which appear to have been very numerous and valuable) in the possession of our kings, nobles, and prelates, at this period, were of foreign workmanship, though Henry III. (thirteenth century) was one of the most indigent monarchs that ever filled the throne of England, yet

he had many curious and precious jewels which he was sometimes obliged to pawn. Among those which he pledged to the King of France in 1261, for five thousand marks, and redeemed in 1272, there were no less than three hundred and twenty-four gold rings, set with precious stones of various kinds.

The contemporary chronicles of Henry III. give glowing accounts of the festivities attending his marriage with Eleanor of Provence in 1236. The jewels and dresses which the youthful bride wore on this occasion were magnificent. Among the wedding presents given was one from her sister, the Queen of France. It was a large silver peacock, the train of which was set with pearls, sapphires, and other precious stones.

The Crusades had a great influence on art and luxury by the introduction from the East of many precious objects. The Roman style of ornamenting jewellery gave way to the Gothic, showing all the richness borrowed from Saracenic art. The amount of precious stones, spoils of the Crusades, was enormous. The immense wealth amassed by King Tancred is stated by an old German historian, quoted by Scheidius, to have been almost fabulous. When after his death, the Emperor Henry entered the palace, he found the chairs and tables made of purest gold, besides one hundred and fifty mules' loads of gold, silver, and precious stones.

When Richard I. took Cyprus, among the treasures were large quantities of precious stones and golden cups, together with "sellis aureis frenis et calcaribus," showing the luxury of the Moslems.

In the thirteenth century the commerce of precious stones was almost exclusively in the hands of the Jews, but it was difficult to prevent fraud. A vast number of false jewels were manufactured in Europe, especially at Paris, where severe laws were made against such counterfeits. Among other regulations, "the jeweller was not to dye the amethyst, or other false stones, nor mount them in gold leaf nor other colour, nor mix them with rubies, emeralds, or other precious stones, excepting as a crystal simply without mounting or dyeing."

The workman was not to mount together Scottish pearls and those of the East. Except in works for the Church, he was not, even for trifling objects, to mingle coloured glass, or false, with precious stones, nor mount in gold and silver fraudulent gems, *except for the king, the queen, and their children.*

Matthew Paris describes the magnificent display of jewellery on the occasion of the wedding of Isabella, second daughter of King John, with the Emperor Frederic of Germany in 1235:—"A crown was made for the princess, of the most cunning workmanship, of the purest and finest gold, adorned with precious stones. In rings and necklaces of gold, set with gems, in caskets and trappings, and other feminine ornaments, in copious treasury of gold and silver, . . . which ravished the eyes of the beholder with delight."

This account of the chronicler is fully borne out by documentary evidence.

An extravagance for jewels is shown, during the

fourteenth century, in the example of Isabella, queen of Edward II., who seems to have had a passionate weakness in this respect. The list of her jewels is given in one of the Cottonian MSS. in the British Museum. The total amount expended on these luxuries was no less than £1,399, equivalent to about £16,000 of our present currency. The more costly of these ornaments were purchased of Italian merchants. In a general entry of a payment of £421 are included items of a chaplet of gold, set with "bulays" (rubies), sapphires, emeralds, diamonds, and pearls, price £105; divers pearls, £87; a crown of gold, set with sapphires, rubies of Alexandria, and pearls, price £80; etc.

Of jewels in the possession of females, we may instance those belonging to Alice Perrers, the favourite of Edward III. He had made her a present of those that belonged to his deceased queen, and upon the confiscation of her property, in 2 Richard II., according to an inedited document in the British Museum, the number and value of her pearls and precious stones were found to be as follows :—

			£	s.	d.
530 pearls,	each at	1s. 8d.	50	0	0
1,700 „	„	10d.	70	19	8
5,940 precious stones, each at		5d.	123	15	0
1,800 „	„	4d.	30	0	0
2,000 „	„	4d.	33	6	8
1,380 „	„	6d.	34	10	0
500 „	„	2d.	4	3	4
3,948 „	„	3d.	49	7	0
4,000 „	„	1½d.	25	0	0
30 ounces of pearls, valued in gross at			50	0	0

The value of a great proportion of these shows that they were chiefly used in "broidering." The Scotch pearl, according to the statutes of the Parisian goldsmiths, was unfit for setting with oriental pearls, except in great church jewels. Pearls were sold upon strings.

Richard II. was, perhaps, the greatest fop of his day. He had one coat estimated at 30,000 marks, the value of which must have arisen from the precious stones with which it was adorned.

About the middle of the fourteenth century, there was hardly a female, who could be styled a gentlewoman, that had not in her house some portion of the spoils of furniture, silk, plate, or jewels, from Caen, Calais, or the cities beyond the sea; and those who, like the knight of Chaucer, had been at Alexandria "when it was won" by Peter, King of Cyprus, returned with great riches in cloth of gold, velvets, and precious stones.

In France, at this period, great luxury in dress prevailed; gold and silver glittered on the garments, and precious stones became very costly, from the immense demand for them. The ladies, at this time, wore wreaths of flowers, or jewels, in their hair. Isabella, Queen of Charles VI., according to Brantôme, brought to France a taste for pomp and sumptuousness that exceeded everything known in that country. The dresses of the ladies were resplendent with jewels, and those of the gentlemen fell little short. The latter wore a sort of jewelled cushion in their hair.

In the fifteenth century, the Dukes of Burgundy

were conspicuous for their sumptuous state. The court of Philip the Good exceeded in riches that of any sovereign in Christendom. When this prince was in attendance on his liege lord, the King of France, the number and superb equipments of his retinue, threw royal state completely into the shade. He made his entrance into a town, preceded by musicians with trumpets, and other instruments of silver, and escorted by a numerous troop of cavaliers, and men-at-arms, whose horses were caparisoned with cloth of gold, studded with jewellery and precious stones. His palace was the scene of perpetual festivity, of sumptuous banquets, and gorgeous pageantries. He had accumulated treasures to an almost incredible amount in gold, silver, and precious stones, comprising images, crucifixes, reliquaries, plate of every description, gems of the largest size and purest water, and heaps of glittering coin.

Leo Von Rozinital, who in 1463—67, visited the different courts of Western Europe, was not only admitted to a view of Philip's treasures, but was requested, by the duke's order, to accept, as a present, any jewels which he might select; but the noble Bohemian declined to profit by this munificence on the ground that he had taken this journey, not for the purpose of acquiring riches, but in perfecting himself in chivalrous exercises.

Several inventories of the contents of the Burgundian treasury have been preserved. Two have been printed by the Count de Laborde, in his "Ducs de Bourgoyne."

Charles the Rash, the last Duke of Burgundy of

his race, was also prodigal in the display of his enormous wealth, but, restless and unscrupulous, he made war on the Swiss, solely with a view to annex the country to his dominions, but received a crushing defeat at Nancy, where he met his death. Some of the spoils taken by the Swiss from his tent are mentioned, The outside of this was hung with armorial shields of gold and pearls. Inside was his golden throne, his ducal hat studded with the most precious jewels and pearls, his Order of the Golden Fleece, his seal, were all enriched with stones of the greatest rarity and splendour. The largest of the duke's jewels, equal in size to the half of a walnut, and the value of which he estimated at the price of an entire province, was picked up on the road by a Swiss, and sold for a florin. Pope Julius II. purchased it afterwards from the citizens of Berne for twenty thousand ducats, and it yet shines as the chief jewel in the papal crown. A second jewel of the duke, which was taken, is now in the French treasury, and a third is in the Imperial treasury at Vienna.

The body of the duke, crushed and disfigured, was recognized after the battle, by his ring, which bore a precious stone of great richness.

At the marriage of Jeanne de Navarre with the Duke de Vendôme, in 1548, she was attired in a robe of cloth of gold, laden with jewels—so heavy indeed that she was unable to walk under the weight, and the Connétable de Montmorenci was commanded by King Francis to take the princess in his arms and carry her to the chapel, much to the proud nobleman's disgust. So great was the display and profusion on

this occasion, that (says Vauvilliers), the coronation ceremonies of the Emperor Charles V. cost considerably less than this pageant.

When, about twenty years later, she occupied, as Queen of Navarre, with her husband, Antoine de Navarre, the Castle of Pau, we are told of the enormous wealth in gold and jewels accumulated there. Jeanne's jewel chamber was stored with cups of agate and crystal, studded with gems, reliquaries, jewelled salt-cellars, vases of rock-crystal, mirrors set in frames adorned with diamonds, and curious rings and charms. The queen also possessed a great variety of gold and jewelled dishes, etc., for the banquet; one piece is thus described,—"Item. A demoiselle of gold represented as riding upon a horse of mother-of-pearl, standing upon a platform of gold, enriched with ten rubies, six turquoises, and three fine pearls." The following description is given of an ornament belonging to the queen: "A fine rock-crystal, set in gold, enriched with three rubies, three emeralds, four pearls, and a large sapphire, set transparently; the whole suspended from a small gold chain."

These valuable treasures were placed in coffers labelled with the name of a saint for a distinguishing mark; one was called St. Marguerite, another St. John, etc. Jeanne writes, in 1572, to her son, from Blois, where King Charles kept his court, "the men here cover themselves with jewels; the king has recently purchased gems to the amount of 100,000 crowns, and he buys many almost daily." In the will of this queen (who died in Paris, 1572), she bequeaths all

her jewels to her daughter, Madame Catherine, absolutely, including her grand *parure* of emeralds. She excepts all her jewels in the hands of Queen Elizabeth, of England; consisting of a rich carcanet of diamonds, and a large balass ruby set in a ring, which she gives to her son as heirlooms of the crown of Navarre.

The jewels of an English lady in the sixteenth century are shown in an "Inventory of the Money and Jewels of Anne, Dutches of Somerset, taken after her Death, by the Queen's Order, by John Wolley, one of the Privy Council, and John Fortescue, Master of Her Majesty's Great Wardrobe. April 21st, 1587.

"A great chain of pearle and gold, enamelled with knots. A carkenet of gold and perles with knottes, with a pendant sapphire, with a fair perle annexed. A carkenet of perle and padlock of gold. A chain of fair perles, furnished with pipes of gold, enamelled with black. A plain chain of gold with small links. A pomander chain, with small beads of pomander and true-loves of perle, and many small perles to furnish the same, with pendants of mother-of-perle, and a little acorn appendant. A faucon of mother-of-perle, furnished with diamonds and rubies, standing upon a ragged staff of fair diamonds and rubies. A great jacinct, garnished with flowers of gold and perle, with a less jacinct on the back side, with a rough perle appendant. A tablet of gold of a story, furnished with diamonds and rubies, with a perle appendant. An agate set in gold, and garnished with small perles, with a perle appendant. A pair of flaggon braslets of

gold, plain, in each braslet a jacinct. A double rope of perle of one ell long. Twenty-eight small rubies unset. Three perles, whereof two pendant. A double rope of perle, of one yard three-quarters long. A chaine of perle of a bigger sort, of four double. A lily pot of gold, with a sea-water stone in the midst, with two perles pendant. Four fair emeralds set in collets of lead. A little tablet of gold, enamelled with gold, with a perle appendant. A pillar of gold, garnished with eight diamonds. Nineteen amethysts, whereof one great one. A fair jewel of gold, set with diamonds on both sides, bordered with small perle. A great tablet of gold, enamelled black and white, garnished, the one side with an agate and six rubies, and on the other side with twelve diamonds. A tablet of gold, curiously wrought, set with six fair diamonds and three fair perles, whereof one pendant. A table of gold, garnished round with small perle, with a great ballast in the midst, and a perle pendant. A fair square tablet of gold like an H, with four diamonds and a rock-ruby, or ballast, in the midst, garnished with perle, and a pearl pendant."

There are many other objects of gold and enamel enumerated, and coffers and bags containing large sums of money.

She is described as a "lofty lady," relict of the great Duke of Somerset. The substance of her last will dated July 14th, 1586, is contained in Strype, with the numerous legacies it contained, among which are costly jewels and rings.

In a curious characteristic letter of Lady Compton to her husband, apparently written (end of the six-

teenth century) on the paternal wealth of the "rich Spencer," as he was called, we find among other items which she terms "reasonable":—"I would have £6,000 to buy me jewels, and £4,000 to buy me a pearl chain."

"The goldsmith's shops in London," observes Fynes Moryson, the traveller (died 1614), "in England (being in divers streets, but especially that called Cheape-side), are exceedingly richly furnished continually with gold, and silver plate, and jewels. The goldsmith's shops upon the bridges of Florence and Paris have, perhaps, sometimes beene as richly or better furnished, for the time, on some nuptuall feast of the princes or like occasion, with plate and jewels borrowed of private persons for that purpose: but I may lawfully say, setting all love of my country apart, that I never see any such daily show, anything so sumptuous, in any place in the world, as in London."

Towards the close of the sixteenth century, the luxury in dress of the Swedish nobles was excessive. In the list of jewels left by Duke Magnus are enumerated 184 large diamonds, 461 emeralds, 46 rubies, 256 pearls, independent of mounted stones, buttons with pendant pearls, half-armed men and Turk's heads in monster pearls, rubies, and diamonds. The consumption of seed pearls was incalculable. These were procured from the *Unio margarateferus* of the Swedish rivers, and are still taken in considerable quantities.

At this period the courts of France and England seemed to rival each other in extravagant luxury. Bassompierre relates that for the ceremony of the baptism of the children of Henry IV. the king had a

dress made which cost him fourteen thousand crowns. He paid six hundred crowns for the fashion only. It was composed of cloth of gold, embroidered with pearls.

It was towards the close of Elizabeth's reign that the celebrated Gabrielle d'Estrées wore, on a festive occasion, a dress of black satin, so ornamented with pearls and precious stones, that she could scarcely move under its weight. Such was the influence of her example in Paris, that the ladies even ornamented their shoes with jewels.

Evelyn, in his "Mundus Muliebris," or Voyage to Maryland, gives a rhyming catalogue of a lady's toilet, and mentions among her jewel decorations:—

"Diamond buckles two
For garters, and as rich for shoe.
* * * * *
A manteau girdle, ruby buckle,
And brilliant diamond rings for knuckle.
* * * * *
A sapphire bodkin for the hair,
Of sparkling facet diamonds there;
Three torquoise, ruby, emerald rings
For fingers, and such pretty things
As diamond pendants for the ears,
Must needs be had, or two large pears;
Pearl necklace, large and oriental,
And diamond, and of amber pale."

The reigns of the Georges were conspicuous for the lavish display of jewellery among the people of wealth and distinction of those periods. This we learn from the familiar letters of celebrated writers who frequented the courts of fashion, and who describe

the "jewel mania" in many instances as extraordinary. Royal patrons were never found wanting.

Queen Caroline (consort of George II.) wore on the occasion of her coronation, not only the pearl necklace of Queen Anne, "but she had on her head and shoulders all the pearls and necklaces she could borrow from the ladies of quality at one end of the town, and on her petticoat all the diamonds she could hire of the Jews and jewellers at the other quarters. So" (adds Lord Hervey, from whom the details are taken), "the appearance and the truth of her finery was a mixture of magnificence and meanness, not unlike the *éclat* of royalty in many other particulars, when it comes to be nicely considered, and its source traced to what money hires and flattery lends."

At the marriage of the Princess Charlotte of Mecklenburg with George III., she was richly decorated with jewels. "The Queen," writes Horace Walpole, "was in white and silver. An endless mantle of violet-coloured velvet, lined with ermine, and attempted to be fastened on her shoulders by a bunch of huge pearls. On her head was a beautiful tiara of diamonds, worth three-score thousand pounds." Elsewhere, Walpole remarks, "Her stomacher was sumptuous."

At the coronation of George III., the Countess of Northampton carried £300,000 worth of diamonds upon her; and other ladies dropped rubies and other precious stones from their dresses in quantities sufficient to have made the fortune of any single finder.

At Queen Charlotte's Drawing-room, to receive congratulations upon the happy recovery of her consort (George III.), eye-witnesses declare that the blaze of diamonds which covered her Majesty was something more than the ordinary glory. Around the Queen's neck was a double row of gold chain supporting a medallion. Across her shoulders was another chain of pearls, in three rows; but the portrait of the King was suspended from five rows of diamonds, fastened loose upon the dress behind, and streaming over the person with gorgeous effect. The tippet was of fine lace, fastened with the letter "G" in brilliants of immense value. In front of her Majesty's hair, in letters formed of diamonds, were easily legible the words, "God save the King."

The famous Esterhazy jewels which remained in that princely house for three-quarters of a century, were among the wonders of the age. It was at the end of the last century that Prince Nicholas Esterhazy was present at the coronation of Francis II., as King of Hungary. He was then captain of a troop of twenty-four nobles and princes inferior to him in rank and fortune. It was on this occasion that the first uniform enriched with precious stones was worn. All the pieces of armour worn were covered with jewels. The effect of their splendour was remarkable, and Prince Esterhazy, in particular, became distinguished throughout Europe for the enormous extravagance of his costume. The same luxury was observed by Prince Paul Esterhazy, who died a few years ago, leaving debts to a very large amount. His estates were mortgaged, but his private property, par-

ticularly his jewels, were sold for the benefit of his creditors. These numbered upwards of fifty thousand brilliants, many of them of great value, and others consisted of emeralds, rubies, topazes, and fine pearls. Among the splendid ornaments was an aigrette of diamonds that Prince Nicholas wore on his hussar's cap, to replace the ordinary plumes. It was said to be the most beautiful that could be seen. The aigrette contained five thousand brilliants. Around the hussar's cap was a twisted loop in which were pearls and brilliants of immense value. A sword and sheath were covered with rare jewels. The belt was perhaps the richest decoration of the costume, covered with pearls and diamonds of large size and remarkable beauty.

Besides all this magnificence the prince possessed a splendid collection of objects adorned with precious stones, particularly six orders of the "Golden Fleece" of immense value, and also the orders of the "Bath" and "St. Andrew" in diamonds.

The famous Esterhazy jacket is said to have cost the prince a hundred pounds in wear and tear, each time it was put on.

In modern times nothing could exceed the splendour of jewel-decorations in the East, and the vast quantity of precious stones.

In 1786, after Tippoo Sultan had concluded an expensive war with the English, in his treasury were eighty millions sterling in jewels and costly objects.

At Moorshedabad, once an important town in the valley of the Ganges, and capital of the Mohammedan rajahs, stood the magnificent palace of Suraja Dowla,

a monster whose name will ever be associated with the horrors of the Black Hole of Calcutta. It was in this palace that Clive stood amazed amidst the glittering heaps of gold, silver, diamonds, and other precious stones.

In 1800 a mission was sent to Persia under the command of Captain (afterwards Sir John) Malcolm, who describes the Shah's, Fetteh-Ali's, appearance in his hall of audience, "His dress baffles all description. The ground of his robes was white; but he was so covered with jewels of an extraordinary size, and their splendour, from his being seated where the rays of the sun played upon them, was so dazzling, that it was impossible to distinguish the minute parts, which combined to give such amazing brilliancy to his whole figure."

Sir R. Kerr Porter, in his "Travels," alludes to the same monarch on a great ceremonial occasion. "He was one blaze of jewels, which literally dazzled the sight when first looking at him; but the details of the dress were these: a lofty tissue of three elevations was on his head, which shape seems to have been long peculiar to the crown of the great king. It was entirely composed of thickly set diamonds and pearls, rubies and emeralds, so exquisitely disposed, as to form a mixture of the most beautiful colours in the brilliant light reflected from its surface. Several black feathers, like the heron plumes, were intermixed with the resplendent aigrettes of this truly imperial diadem, whose bending points were finished with pear-shaped pearls of an immense size. The vesture was of gold tissue, nearly covered with a similar dis-

tribution of jewellery; and, crossing the shoulders, were two strings of pearls, probably the largest in the world. I call his dress a vesture, because it sets close to his person, from the neck to the bottom of the waist, showing a shape as noble as his air. At that point it devolved downward in loose drapery, like the usual Persian garment, and was of the same costly materials with the vest. But for splendour, nothing could exceed the broad bracelet round his arms, and the belt that encircled his waist: they actually blazed like fire, when the rays of the sun met them; and when we know the names derived from such excessive lustre, we cannot be surprised at seeing such an effect. The jewelled band on the right arm was called, 'the mountain of light,' and that on the left, 'the sea of light.' These names were, of course, derived from the celebrated diamonds contained in the bracelets."

Mr. St. John, consul to the last Dey of Algiers, describes a visit he paid to the treasury of this potentate, just before the taking of Algiers by the French, in 1830. The chamber was paved with stone, for no wooden floor could have borne the weight of the treasure. Golden coins—literally in millions—were lying heaped up like corn in a granary; and several feet high in the walls, the plaster which had been wet when they had been shovelled in, retained, when dry, the impression of the coins. In this hall of Plutus were contained not only some hundred thousands in gold and jewels, which the Dey took with him, but between two or three millions, which the French owned to receiving.

Among modern orientals, none had a greater love of jewels, and exhibited them more ostentatiously, than the famous Runjeet Singh. The "Lion of Lahore" is represented by the Hon. William Osborne, sitting cross-legged on a golden chair, dressed in simple white, which showed off to the best advantage a string of enormous pearls, of wonderful richness and beauty, round the waist, and the celebrated Koh-i-noor on his arm. Rajah Soojet, one of his followers, wore a suit of the richest armour, a chelenk of rubies and diamonds on his forehead. His back, breast-plate, and gauntlets of steel, were richly embossed with gold and precious stones; magnificent armlets of rubies and diamonds were on each arm, and his sabre and matchlock were highly jewelled.

The Hindoos, Bengalese, and Santhals, are immensely fond of jewellery. An English officer once weighed the ornaments worn by a Santhal belle: she had *thirty-four pounds* of bracelets, anklets, bangles, rings, and chains, about her person.

In Rousselet's "India, and its Native Princes," we find a description of the ex-Guicowar of Baroda. He was mounted on a superb elephant; the howdah of massive gold, covered with jewels. He wore a red velvet tunic, over which was spread a profusion of magnificent jewels. His turban was adorned with an aigrette of diamonds, amongst which blazed the Star of the South.

"The royal treasury occupies several large rooms with thick walls and iron doors, guarded by numerous sentinels. It contains streams of diamonds, diadems, necklaces, costumes, and mantles, embroidered with

pearls and precious stones of marvellous richness. Conspicuous among these jewels, whose value might be reckoned by hundreds of thousands, was a necklace which the rajah had recently had made, in which sparkled the famous Star of the South, the Star of Dresden, and other diamonds of remarkable size, probably the richest necklace in the world. There was a magnificent Hindoo costume. The coat, the pantaloons, and the scarf were of black silk, covered with delicate embroidery in pearls, rubies, and emeralds. The shoes, epaulettes, and turban, glittered with diamonds."

During the visit of the Prince of Wales to India the display of jewel decorations by the native princes was extraordinary.

Sir Jung Bahadoor is described thus in the *Times* (March 21st, 1876) :—"No gnome king in a gorgeous pantomime ever shone in the midst of electric magnesium light and blue fire, half so splendid as the Nepaulese Minister. His skull cap *parsemé* with pearls, is surrounded with a triple row of emeralds, rubies, and diamonds, with pendants of the same. From the aigrette representing the sun, above which is an enormous ruby, rises the double-eyed peacock feather. These two were sent to him from the Emperor of China, for he is a first-class mandarin of the Celestial Empire. The peacock's feather is, again, surmounted by a beautiful plume of bird of paradise feathers curved backwards. His tunic of purple satin, lined with the softest and finest fur, is embroidered exquisitely and set with pearls, and over his breast he wears the ribands of the Bath and of the Star of

India. His sword is diamond-hilted, the sheath rich with jewels. Altogether a European monarch in all his glory would make but a very poor figure beside such a picturesque and very extraordinary display.

"His brother and son were only inferior in a small degree to Sir Jung Bahadoor, and were dressed in a similar manner.

"He has just walked back to his camp, and as the rays of the camp fire pursue him through the wood, seems to leave a trail behind him like that of a meteor."

The Hasné, or Imperial Treasury, of Constantinople contains a costly collection of ancient ARMOUR and coats-of-mail worn by the sultans. The most remarkable is that of Sultan Murad II., the conqueror of Bagdad. The head-piece of this suit is of gold and silver, almost covered with precious stones; the diadem surrounding the turban is composed of three emeralds of the purest water, and large size, while the collar is formed of twenty-two large and magnificent diamonds.

In the same collection is a curious ornament in the shape of an elephant, of massive gold, standing on a pedestal formed of enormous pearls, placed side by side. There is also a table, thickly inlaid with oriental topazes, presented by the Empress Catherine of Russia, to the Vizier Baltadji Mustapha, together with a very remarkable collection of ancient costumes, trimmed with rare furs, and literally covered with precious stones. The divans and cushions, formerly in the throne-room of the sultans, are gorgeous; the stuff of which the cushions are made is pure tissue of gold, without any mixture of silk what-

ever, and is embroidered with pearls, weighing about 3600 drachmas. Children's cradles of solid gold, inlaid with precious stones; vases of immense value in rock-crystal, gold and silver, encrusted with rubies, emeralds, and diamonds; daggers, swords, and shields, beautifully wrought and richly jewelled, all tell a story of ancient grandeur and wealth, when the Ottoman power was a reality, and Western Europe trembled before the descendant of the son of Amurath.

Notwithstanding these jewelled riches of Turkey, however, they are surpassed by the splendour of the Shah of Persia's treasury, the contents of which have accumulated in successive periods.

Nadir Shah of Persia, in the first half of the eighteenth century, amassed enormous riches by the spoils of war. He is said to have had a tent made so magnificent and costly as to appear almost fabulous. The outside was covered with fine scarlet broadcloth, the lining was of violet-coloured satin, on which were representations of all the birds and beasts in the creation, with trees and flowers; the whole made of pearls, diamonds, rubies, emeralds, amethysts, and other precious stones; and the tent poles were decorated in like manner. On both sides of the peacock throne was a screen, on which were the figures of two angels in precious stones.

This splendid tent was displayed on all festivals in the public hall at Herat, during the remainder of Nadir Shah's reign.

Of a like character is the description of Antar's tent, from the Bedouin romance of that name, which,

when spread out, occupied half the land of Shurebah, and there was an awning at the door of the pavilion, under which four thousand of the Absian horse could skirmish. It was embroidered with burnished gold, studded with precious stones and diamonds, interspersed with rubies and emeralds, set with rows of pearls.

It would be impossible to describe in these pages the splendour of the Persian treasury. One extraordinary object may be mentioned—a two-feet globe, covered with jewels, from the North Pole to the extremities of the tripod on which the gemmed sphere is placed. The story goes that his Majesty bought, or, more probably, accepted—at all events, was in possession of—a heap of jewels, for which he could find no immediate purpose. Nothing could add to the lustre of his crown of diamonds, which is surmounted by the largest ruby to be seen. He had the "Sea of Light," a diamond in size but little inferior to the British "Mountain of Light." He had coats embroidered with diamonds and emeralds, rubies, pearls, and garnets; he had jewelled swords and daggers without number; so, possibly, because he had his royal mind turned towards travel, he ordered the globe to be constructed, covered with gems; the overspreading sea to be of emeralds, and the kingdoms of the world to be distinguished by jewels of different colour. The Englishman notes with pride that England dazzles in diamonds.

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